THE

HISTORY

OF

Sin and Hereſie

ATTEMPTED,

From the Firſt *War* that they Rais'd in *Heaven*: Through their various *Succeſſes* and *Progreſs* upon *Earth*: To the final *Victory* over them, and their Eternal Condemnation in *Hell*.

IN SOME

MEDITATIONS

Upon the Feaſt of

St. MICHAEL and all ANGELS.

LONDON:

Printed for *H. Hindmarſh*, at the *Golden-Ball* over againſt the *Royal-Exchange*, in *Cornhil*. 1698.

HISTORY

Sin and Heresie

MEDITATIONS

Upon the Feast of

St. MICHAEL and all ANGELS.

LONDON:

THE PREFACE.

IT may be Expected that I ſhou'd make an Apology for Attempting a Subject ſo ſeemingly Abſtruſe, and out of the Common Road: But *Excuſes* ſignifie nothing, the Performance muſt Anſwer for it ſelf, *Readers* are not to be Brib'd by *Petitionary* Writers; and I muſt leave it, whether I will or not, to their Impartial Judgment, whether I have walk'd *Safely* and *Modeſtly* in ſo *Un-Trod* a *Path*; or have Improv'd any thing *Uſeful* and *Chriſtian* from it.

The Gravity and Seriouſneſs with which this Subject ought to be treated, has not been Reguarded in the Adventurous Flight of *Poets*, who have Dreſs'd *Angels* in *Armor*, and put *Swords* and *Guns* into their Hands, to Form *Romantick Battles* in the *Plains* of *Heaven*, a *Scene* of Licentious *Fancy*; but the *Truth* has been Greatly *Hurt* thereby, and Degraded at laſt, even into

a *Play*, which was Design'd to have been *Acted upon the Stage*: And tho' once Happily Prevented, yet has Pass'd the *Press*, and become the Entertainment of *Prophane Raillery*.

This was one Reason why I have Endeavour'd to give a more *Serious* Representation of that *War* in *Heaven*, and I hope I may say much better Founded than *Milton*'s Groundless Supposition, who, in the 5th. Book of his *Paradice Lost* makes the Cause of the Revolt of *Lucifer* and his *Angels* to have been, that *God*, upon a certain Day in *Heaven*, before the *Creation* of this Lower World, did Summon All the *Angels* to Attend, and then Declar'd His *Son* to be their *Lord* and *King*; and Applies to that Day the 7th. *verse* of the Second *Psalm*, *Thou art my Son, this Day have I Begotten Thee*. The Folly of this Contrivance appears many ways. To make the *Angels* Ignorant of the B. *Trinity*; And to take it ill to Acknowlege Him for their *King*, whom they had always Ador'd as their *God*; or as if the *Son* had not been their *King*, or had not been *Begotten* till that Day. This Scheme of the *Angels* Revolt cannot Answer either to the *Eternal Generation* of the *Son*, which was before the *Angels* had a Being, or to His *Temporal Generation* of the B. *Virgin*, that being long after the *Fall* of the *Angels*.

But if Mr. *Milton* had made the Cause of their Discontent to have been the *Incarnation* of *Christ*, then, at that time, Reveal'd to the *Angels*; And their Contesting, in such Manner as hereafter told, for the Dignity of the *Angelical* above that of the *Humane* Nature, his Contexture had been Nearer to the *Truth*, and might have been much more *Poetical*; in the severe and just measure of *Poetry*, which ought not to Exceed the Bounds of *Probability*, not to Expatiat into Effeminat *Romance*, but to Express *Truth* in an *Exalted* and *Manly* Improvement of Thought.

Milton, in the first Book of his *Paradice Lost*, makes *Lucifer* suppose himself to be *Self-Existing*, and so without *Beginning*; Which seems Incongruous to the Knowledge of an *Angel*; tho' he has Deluded some foolish *Men*, into that *Blasphemous* and *vain* opinion, as hereafter shewn. p. 35. And *Philosophers* of Great Name have held the *Eternity* of the *World*, because they were Ignorant of its *Beginning*; so that there are more Foot-Steps to warrant this Conjecture of *Milton's* than the former which I have Menti-on'd

In the Repetition of the several *Heresies* which *Satan* has Broach'd in the World, against the Truth of the *Incarnation* of *Christ*, I have but slightly Nam'd those of Former and Early Ages,,

but

but Insisted a little more particularly upon those of our own Times, because we are more Nearly Concern'd in them.

And I have now Added them to the rest of these Sheets, which have lain by me these several years, without any Intention of Making them Publick: But now at last I have Adventur'd to let them run their Fate, if perhaps they may Provoke more sufficient Pens to *Correct*, or *Improve* these Thoughts, to the Advantage of *Religion*, and Benefit to the *Souls* of Men.

I have taken a *Text*, that I might keep closer to my Subject; for it is no Objection against an *Essay*, if the *Discourse* be as Regular as that of a *Sermon*.

THE

THE

CONTENTS.

I. *THe Benefit of Contemplating the* Fall *of the* Angels. Page 1

II. *This Text is likewise Applicable to the Conflicts of the* Church *upon* Earth.

III. Pride *the first* Sin *of the* Devil. p. 2

IV. *Which Aspires, by Consequence, to an* Equality *with* God.

V. *The* Incarnation *of* Christ *shewn to be the Ground of this* Contest *in Heaven.* p. 3

VI. *The* Battel *of the* Good *and* Evil Angels *Concerning it, proceeding upon the Principles of* Love *and* Pride. p. 7

VII. God's *Determination of the Cause.* p. 14

VIII. *The same* War *carry'd on by the* Devil *upon* Earth.

IX. *Why* Lucifer *and his* Angels *did not submit to the Determination of* God. p. 15

X. *The many* Heresies *broach'd by the* Devil *against the Truth of the* Incarnation *of* Christ. p. 17

XI. *And of His* Satisfaction. p. 20

Wherein these Objections are Consider'd,

1. *That the* Sufferings *of* Christ *ought to have been* Eternal. p. 28

2. *That* Christ *ought to have had* Despair. p. 29

3. *That He took the* Pollution *as well as the* Curse *of our* Sin, *as the* Anti-Nomians *hold.* p. 32

4. *The*

4. *The* Quakers *and* Bourignonists *oppose the* Satisfaction *of* Christ. p. 33
5. Pride *the Mother of these and All* Heresies. p. 35

XII. *The Dispute concerning* Grace. p. 37
XIII. *Of* Faith *and* Works. p. 38

Wherein 1. *Of* Imputation. p. 41
2. *Of* Election *and* Reprobation. p. 44
3. *Of* Fore-knowledge *and* Free-Will. p. 46

XIV. *The various* Successes *of this* War *upon* Earth, *before* Christ *came*. p. 51
XV. *The* Grand Conflict *betwixt* Christ *and the* Devil. p. 53
XVI. *Application of the Whole*. p. 57

ERRATA.

PAge 14. line 3. *dele* the first *of*. p. 15. l. 25. *dele* one *and*, p. 20. l. 1. r. *strike*. p. 32. *penult*. r. *out of*. p. 37. l. 32. r. *than*. p. 43. l. 31. for *their* r. *there*. p. 45. on the Margent r. 1 *Sam*. vi. 19. l. 8. r. *Decrees*. p. 54. l. 35. r. *Disciples*. l. 36. for *as* r. *all*. p. 55. l. 2. for *a* r. *as*. p. 56. l. 14. r. *was not*. l. 35 for *Dictates* r. *Oeconomie*.

MICHA-

MICHAELMAS-DAY.

Rev. XII. 7. *There was War in Heaven.*

THE Subject of this Day is a Great *Myſtery*: But *Myſteries* are to be Inquir'd into. Why elſe were they *Reveal'd?*

But our Inquiries muſt be with *Reverence* and profound *Humility*. Why elſe are they *Myſteries?*

Our Contemplation upon the Fall of the *Angels* may be of Excellent uſe to Us: It will lay our Sin more lively before our eyes: becauſe the *Angels* Sinn'd firſt; and Tempted Us to follow their Example; and therefore it is to be ſuppos'd that our Sin is like theirs, of the ſame Nature, tho' differing in Circumſtances and Qualities, as a River alters from its Fountain. I.

I will not deny but this Hiſtory of the Fall of the *Angels* may be apply'd by the *Apoſtle* to Illuſtrate the Conflicts and final Victory of the Church upon Earth, againſt the Malice of Men and Hell; and may very fitly be underſtood ſo in this ſame Chapter. II.

But this does in no ways derogate from the Truth of the Fall of the Angels and of their War in Heaven; No, but by ſuppoſing it, and applying it to the Church, does more ſtrongly Confirm the Truth of it. Or rather indeed does but continue the Story; for the War that is now upon Earth 'twixt the Devil and the Church, is

but the continuance of the ſame Quarrel which he fought in Heaven againſt St. *Michael* and his Angels.

But the *Collect* for this *Day* applies the Conſideration of the *Epiſtle* and *Goſpel*, and proper *Leſſons* to the *Angels* of *Heaven*, to which they primarily belong. And there being many days, indeed all the other Holy days of the Year, wherein we remember the Conflict of the *Church* againſt the *Devil*, let Us imploy this one Day as ſet apart to conſider the firſt and great Battle, that *Lucifer* fought in *Heaven*, according to ſuch light as the Scriptures give of it, particularly thoſe choſen for this Day, Eſpecially from theſe words of my Text. *There was War in Heaven.*

III. The Sin of the *Devil* is generally agreed to be, *Pride*. And that from good Authority of Scripture. Iſ. xiv. 12. *How art thou fallen from Heaven, O* Lucifer *Son of the Morning? for thou haſt ſaid in thine heart; I will exalt my throne above the Stars of God: I will be like the Moſt High.* Again, *Ezek.* xxviii. 14. *Thou art the anointed Cherub, and I have ſet thee ſo, thou waſt upon the holy Mountain of God. Thine heart was lifted up becauſe of thy Beauty, thou haſt Corrupted thy wiſdom by reaſon of thy Brightneſs.*

Tho' this by the Prophet was applyed to *Men*, yet it was by alluſion to the *Pride* of the *Devil*;

Thus far in the General that it was *Pride*.

IV. And it's commonly ſaid to be an Aſpiring to be *Equal* with *God*. But that cannot be *directly* (for we cannot ſuppoſe ſuch Abſurdity in an *Angel*) but by *Conſequence* if you pleaſe, and from Conſideration of the Nature of *Pride*, which ſets no bounds to its Ambition; for he that deſires to be *High*, would he not be *Higher*, and *Higheſt*? which is, in conſequence, to be *God*.

But now as to the Particular Inſtance of his *Pride*, the *Occaſion*, the *Conteſt*, and the *Iſſue* of this firſt Diſcontent

of

of the *Devil* which rais'd a *War* in *Heaven*, let us with Humility inquire, bounding our thoughts within the Rule of Gods word, to infer no Doctrine contrary to any expreſs Command in Scripture; let Us make a Reſignation of whatever we earn in this Harveſt, by Dedicating the whole to Glorify and Exalt the Doctrine of Chriſt, and vindicate His Virtue from its foreſt Enemies.

We know the *Incarnation* of *Chriſt* was Reveal'd to *Man* (*Gen.* 3. 15.) Four Thouſand Years before it came to paſs. And we are not to ſuppoſe that ſo Glorious a Myſtery was conceal'd from the *Angels*. We are told, 1. *Tim.* 3. 16. that it was declared unto the *Angels*. And, *Tit.* 1. 2. That it was promiſs'd *Before the World began*, which cou'd not be to *Man*. And, 1. *Pet.* 1. 12. That the *Angels* deſire to look into it. And the like might be inferr'd from many places of Scripture; Particularly from the Verſes immediatly before my Text, where the Apoſtle in a Viſion ſeeing this War in Heaven as it were preſent before his Eyes, plainly tells the Cauſe of it to be the *Incarnation* of *Chriſt*, and the Malice that the *Devil* thence conceiv'd againſt Chriſt and againſt his Church. *The Dragon ſtood before the Woman, to Devour her Child when ſhe had brought it forth: So ſhe brought forth a Man Child, who ſhou'd Rule all Nations: And her Son was taken up unto God, and to his Throne.* As you have it in the 4th and 5th *ver.* and thereupon *ver.* 7th he tells you, there was a Battle in Heaven 'twixt *Michael* and the *Dragon*, and their Angels on both ſides. V.

You will obſerve that in this, as in other *Propheſies* and *Viſions*, things *long paſt* and *to come* are Repreſented as *preſent*; and therefore in this Chapter the firſt Ground of Difference among the *Angels*, the *War* which thereupon Enſu'd in *Heaven*, and which is ſtill carry'd on to this day upon *Earth*, and the final *Iſſue* thereof at the

Conſumation of the World, are all told in one breath, as all preſent together, as in a Picture, for ſuch they were repreſented to St. *John*, who in his Viſion ſaw all at one view; and thence he ſpeaks of the firſt Revelation God gave of the *Incarnation* to *Angels* or to *Man*, and of the fulfilling thereof in the fulneſs of time, he ſpeaks here of them without diſtinction, as of the ſelf ſame thing.

But we who muſt frame our knowledge by ſteps, let Us begin with the firſt Revelation, and thence Inquire into this *War* in *Heaven*, and ſo deſcend by degrees till we ſee *Chriſt* actually *Incarnate* as had been Reveal'd. Thus then we proceed. When the *Incarnation* was firſt *Reveal'd*, We reaſonably ſuppoſe, That the *Good Angels* look'd upon this Infinite *Condeſcention* of God, as an Act of the greateſt *Glory* in *God*, and in Raptures of Love, Ador'd the *Divine Goodneſs*.

But the *other Angels*, who had their Eyes full of their own Glory, thought ſuch *Condeſcention* Unworthy of *God*, and therefore were loth to believe it, at leaſt in that ſenſe they cou'd not underſtand it (being blinded with *Pride*) it was not agreeable to that Notion of God, which they had, which conſiſted chiefly in *Power* and *Greatneſs*, as they belong to *Haughtineſs*, they underſtood not the Nature of *Love*, which only is *Almighty*, and *Conquers* in its *Condeſcending*: And therefore they Argued againſt it, as St. *Peter* againſt Chriſt's Paſſion, *Mat.* xvi. 22. he could not believe Chriſt meant it in earneſt; But perhaps, to try the Zeal of his Diſciples, to ſee how much they would be concern'd againſt it, and ſhew themſelves not indifferent that their *God* ſhould Die and be Crucified like a Thief: therefore *Peter* wou'd be the firſt to ſhew his love to his Maſter; and to ſhew it more zealouſly he took upon him to Rebuke *Chriſt*, for but ſpeaking of ſuch a Thing, as if he had heard Blaſphemy; it was not ſo much as to be Nam'd

or

or Imagin'd: *be it far from thee, Lord, this ſhall not be unto thee.* So little did *Peter* then underſtand the true Nature and Greatneſs of *Love*! And to ſhew that this was the Error of *Lucifer*, our *Saviour* there rebukes *Peter* in his Name, *Get the behind me Satan, thou art an offence unto me.* as if he had been ſpeaking to the *Devil* himſelf, who firſt had a wrong Notion of *Love*, and Inſtilled the ſame Principle into Men. And this I ſhew you for the firſt *Sin* of *Lucifer* and his *Angels*, that it conſiſted in a wrong Notion of *God* (which is the Great and Mother *Hereſie*) conſidering of him falſly in his attributes of *Power* and *Sovereignity*; And therefore they cou'd not believe the Incarnation cou'd be meant *litterally* by God, as being unworthy his *Greatneſs*, and ſo vaſt a Diminution of His *Majeſty* to *Empty Himſelf* into the *Baſeſt* of the Order of *Spirits*, and Mingle *Infinit* with *Fleſh* and *Blood*! and therefore Argued againſt it; not knowing that true *Power* and *Sovereignity* are in the Conqueſts of *Love*, which delights to *Condeſcend it ſelf*, and *Advance others*: But the deſire to over-power others by *force* and *violence*, and *Debaſe* them under our Power, is ſo far from *Almightineſs*, that it is an *Impotent Vice*, which ariſes from *Fear* and want of *Strength* in our minds; and the more we grow *Powerful*, in that ſenſe, the more we fall from that which is true *Power*, that is, to *Help* or *Advance* others, which we may perceive from this Experience. Theſe who overcome by *Love*, Advance thoſe they overcome into their Love: But who overcome by *Force*, Subjugat thoſe they overcome; therefore the Conqueſt of *Love* is giving a greater *Freedom*, and that muſt be by looſing us from ſome former *Thraldom*, and that is truly *Power* and *Greatneſs*; and therefore the *Conqueſt* of *Force*, is taking from us ſome *Freedom* we had before, but cannot be the giving of any *Freedom*, (for then it would not be *Force*) and therefore cannot help or free from *Thraldom*, and is therefore *Impotence*, and ſhares nothing of *Greatneſs*.

But

But to *Subdue* one may give *Freedom* to another: Is it not *Noble* to Reſcue a *Friend* from his *Enemy*? It is. But in ſo far as it gives *Help* or *Freedom* it proceeds from *Love*. (And from this very pretence it may be argu'd that the Glories of *Pride* are but an Imitation of the Power of *Love*) But it is more noble to overcome an Enemy by *Love*, then by *Force*; for by *Force*, you only *Reſcue* your *Friend*, but by *Love* you *Convert* his *Enemy*, and ſo *Reſcue* him too. *Love* has for its object only the giving *Freedom* to my *Friend*, to commit *Force* upon his *Enemy* is no part of its Deſign, for it wou'd rather *Convert* that *Enemy* and ſo make a *Friend* of him too; and when it does *Force* an *Enemy*, it does it *unwillingly*, and thinks it no greater Bravery then to remove a Stone out of the way I am to go, or to tread through a dirty Step. And this *Mire* is all that *Pride* delights in: it delights in *Miſchief*, to do others *Hurt*, and throw them down, and thinks that in that conſiſts its own *Exaltation*: a Glory to which the *Plague* has a better Title then a *Hero*, for the *Plague* Deſtroys more; from which office the Devil, the *King* of the *Children of Pride*, takes his Title of *Apollyon* a *Deſtroyer*; but *God* delights to be known by the name of *Jeſus* a *Saviour*. And if you think that a *wild Beaſt* has not more right to this *Honour*, than any *Man of Arms*, the beſt proof will be to ſee them Grapple together, and then you will eaſily judge of their *Strength* and *Courage*: If *Wrath* were a more noble Quality than *Love*, Chriſt would not have choſe the *Lamb* and the *Dove* for his Emblem, and left the *Dragon* and the *Serpent* for the Arms of the *Devil*. To *Deſtroy* is the Courage of a *Beaſt*. *I will deliver thee into the hand of Brutiſh Men, Skilful to Deſtroy.* Says *Ezek*: xxi. 31.

Whereas the Exaltation and *Force* of *Love* is in *Humbling* its ſelf to do others Good, and the Higher it Raiſes others, the Greater is its *Delight* and *Glory*; nor do's it fear to Raiſe others too High, too near its ſelf (which is the

ſuſpition

ſuſpition of *Pride*) becauſe its Delight does Encreaſe by doing Good to others; and therefore the Higher others Riſe, its Delight is the Greater; and when it brings others to be even *one* with its ſelf, then its Joy is in Perfection.

From what we have Conſider'd of the Nature of *Love* and *Pride*, this then is the Reſult. To be Conquer'd by *Love* is to be *Exalted*, but to be conquer'd by *Pride*, is to be *Debaſed*, for, *Love Humbles* it ſelf, to *Advance* others, *Pride Humbles* others, to *Advance* it ſelf. And which of theſe two is the moſt Noble, is the ſtate of the Caſe, the Subject of our preſent Contemplation, in the two greateſt Inſtances of either that ever was, or can poſſibly be in Heaven or on Earth.

Of the one, in the *Incarnation* of *Chriſt*.

Of the other, in the *Revolt* of the *Angels*.

We have now gain'd the ground of Quarrel, which engag'd the *Angels* of *Heaven* in a *War*.

Next, let us bring their mighty Armies into the Field, and Examine the Conduct of their Chiefs, by diſcuſſing their Arguments on both ſides, each in defence of their Principles: For differing *Thoughts* is the Conteſt of *Spirits*. VI.

And may we not be allow'd thus to Enquire? For we ſhall be their Judges. *Know ye not that we ſhall Judge Angels?* ſays the *Apoſtle*, 1. Cor. vi. 3.

The *Good Angels*, as we have heard, did believe the *Incarnation* when it was Reveal'd to them, as being agreeable to the Notion of *God*, which they had, which was all *Love*, and wherein they underſtood the *Kingdom* and the *Power* and the *Glory* of *God* to conſiſt; And therefore they did willingly ſubmit to adore the *Humanity*, joyn'd in one *Perſon* with the *God-Head*. Submit! did I ſay: they Glory'd in it with all their Powers, it was their moſt Natural Service, for it was a more Noble Demonſtration of the Nature of *Love* than ever they had known before,

before, which, being a clearer Revelation of the *Divinity*, was proportionably an Encreaſe of Happineſs to them, as being more nearly *Reconcild*, or admitted to a nearer *Participation* of the *Divine Goodneſs*, the *Sum*, the *Completion* the *Fartheſt* of *Created Bliſs* ! having all their *Joy*, their *Hopes*, their *Exultation* and *Wonders* of *Love*, their Eternal *Security* and *Confirmation*, all their *Glory* and *Delight*, every *Thought* of their *Capacious* and *Enlarg'd Underſtandings* all fill'd up, gather'd together in one, in the Contemplation of that ſtupendous Infinit Exceſs of *Love*, the *Incarnation* of *God* ! The vertue of which wrought up from *Earth* to the *Heavens*, to the Confirmation and Perpetual Increaſe of Felicity, to the Bleſſed Angels, as we are taught from *Ephes.* 1. 10. *Col.* 1. 20.

On the other ſide, the *Rebel-Angels* could not Believe the *Incarnation* when it was Reveal'd unto them, at leaſt in the plain and litteral Senſe of it, as being contrary to that Notion of God which they had, which was all *Haughtineſs* and *Pride* (or what they could ſuppoſe it is in God, which holds proportion to *Pride* in *Creatures*, for which we want a proper Name) and in this they underſtood the *Kingdom*, and the *Power*, and the *Glory* of *God* to Conſiſt. And therefore as they cou'd not Believe, neither cou'd they Submit to Worſhip *Humanity* in any Condition, tho' joyn'd in one Perſon with the Godhead. *Submit* ! No, it provok'd their *Contempt*, their *Hatred*, *Rage*, and *Madneſs* againſt *Man*. and this carrying them ſtill farther from the Sight and Participation of *Love*, conſequently Remov'd them far away from the light of God, *who is Love* (1 *John* iv. 8.) And that is the proper definition of *Sin*, and *Hell*, and *Miſery*, for *Sin* and *Hell* are in Effect the ſame; there is *Hell*, that is *Miſery*, involv'd in the *Nature* of every *Sin* ; becauſe all *Sin* conſiſts in our withdrawing our ſelves from *God*, who is *Happineſs Eſſential*, and in his *Abſence* only is any *Miſery* or *Unhappineſs* : And conſequently the farther we Remove from *Him* the Greater

Greater is our *Misery*. This frees Us from an Objection, how God, who is all Love, can be a *Consuming Fire*, and Inflict *Hell*. For *Hell* is the Natural Product of *Sin*. But that it proceeds from *God* is so Untrue, that it can only be where He is not. But *God* is every where, He is in *Hell*.

That is, He comprehends *Hell*, and Understands the Nature of it, for that is the Seeing of a *Spirit*, or the Manner of its being Present. But *Hell* does not see *Him*, that is, Understand *His* Nature aright, which is the Original of *Pride*, and is the being *Absent* from *God*, and therein Consists their *Misery*. Can *Love* be said properly to Inflict those Torments which proceed only from the *want* of *Love*? Or does the *Straightness* of a *Rule*, Cause the *Crookedness* of that *Line* which will not keep to the *Rule*? He that hides his *Adultery* or his *Murder* in a *Cave*, may as justly Curse the *Sun* for the *Darkness* and the *Damps* which he Endures, as the wicked Blaspheme the God of *Love*, for the *Envy*, and *Malice*, and *Vexation*, which attend upon their *Pride*. Let Us be Judge by our Selves, whence do the *Terrors* of *Conscience* proceed? They proceed from the Sense of *Good* we have Omitted: It is not then the *Good* which causes those Terrors, but on the Contrary, the *Omitting* of that *Good*. The Nature of *Love*, like that of *Fire*, converts every thing into its Self: But a *Proud* Spirit even from thence will draw Arguments of *Envy*, and afflict its Self; but this proceeds not from the Nature of *Love*, but from the Nature of *Pride*; therefore *Pride* in its own Nature is *Miserable*; and *Love* is always *Victorious*. If any say, how is it that *Love* overcomes *Pride*? after what Manner? Let him observe how *Light* overpowers the *Darkness*, without *Noise*, but *Irresistably*: And the Grosser the *Darkness* is, the Greater does appear the Power of the *Light*, and its Extent the Greater. As *Death* gives place to *Life*, and *Truth* prevails against *Error*, with such Arms does *Love* fight

againſt *Pride*: *Love* is *Light*, and *Life*, and *Truth*: And by whatever Degrees *Love* does Advance, by the ſame is its Conqueſt Secur'd; and *Joy* lifts up his head, and *Sorrow*, and *Shame*, and *Pride* fly before his Face. Now the *Incarnation*, being the greateſt Extent of *Love*, is conſequently the greateſt Shock and Humiliation of *Pride* that is poſſible to be Imagin'd; and ſo, moſt contrary to the *Devil* the Father of *Pride*, the Greateſt Deſtruction and Ruin of his Principles; as it Unites, gives *Peace* and *Intire Satisfaction* to the *Angels* of *Love*, ſo it *Diſtracts* and *Runs contrary* to all the thoughts of *Proud Spirits*. Thus *Love*, which is *Happineſs* in the *Abſtract*, becomes a *Torment* to thoſe who Underſtand it not, by being ſeen thro' a falſe Proſpect; And in their Madneſs they Blaſpheme that *Love*, which is their only Remedy; And Curſe it, becauſe they have Parted from it; and the more it Invites them to Return, the more do they Fret themſelves, and, in Spight, run farther from it, which ſtill does more Incapacitate them to Return; and this is that makes *Hell* Immortal: And thus 'tis that the Virtue of Chriſt's *Incarnation* and *Death* wrought down from *Earth* to *Hell*, to the *Confirmation* and Perpetual Increaſe of *Miſery* to the *Damn'd Spirits*, who have ſtood out proof againſt the laſt Remedy, the ſtrongeſt Charm of *Love* that's poſſible, the *Incarnation* of *Chriſt*, and have ſeperated themſelves from His *Love*, and Pine away a ſad *Eternity* in the Ruins of their *Pride* Irreparable; which grows more *Obdurate*, from its being overcome, and from that Triumph of *Love* in the *Incarnation*, ſo far beyond all that it looked for, or cou'd beleive; and which therefore, being fulfilled, it *Hates* and *Reproaches* with an *Impotent Deſpair* which is the *Anguiſh* of *Hell*.

This was the *Iſſue* of the War, but let us now take a View of the *Battle*.

As *Korah* and his Company were bold to appear before the *Lord*, and Appeal to Him, whether *Moſes* or they were in the Right, ſo both Armies of *Angels* being per-

perſwaded of the Juſtice of their Cauſe, went forth to Battle, and were bold, both confident of the Victory, to Appear and Plead before the *Lord*, for whoſe Honor each Party did pretend to Fight (as it is ſtill with Us) which proceeded from the Different Notions they had of God. *Satan* Argu'd, the *Majeſty*, *Soveraignty*, and *Omnipotence* of *God*; The *Poor*, *Dejected*, *worthleſs* Condition of *Man*; And hence how Abſurd and Blaſphemous it wou'd be, that *God* ſhou'd be a *Man*, Subject to *Infirmities* and *Death*.

Againſt whom *Michael* Fought from the ſame Conſideration of Gods *Omnipotence*, that therefore God might *Incarnate* Himſelf, and the more Difficult it did appear to Created Minds, the Greater Glory did it bring to *God*: That the ways were Unſearchable, by which God did Communicate Himſelf to His Creatures, whoſe whole *Being* was a Participation of *God*, and that it was Unexcuſable Preſumption for a Finit Power to Determine how Intenſly an Almighty *Love* might beſtow of its ſelf, even to denominate what it Loves to be one and the ſame *Perſon* with its Self.

Satan, tho' Dazzl'd with the Refulgence of *Almighty Power*, yet ſtill purſues his *Pride*, and Conteſts, that if God ſhou'd Chooſe a Creature to make one with Himſelf, it ſure muſt be the *Worthieſt*: That the *Nature* ſo joyn'd to the *Divinity* muſt be *Adorable*; And that it were againſt the *Juſtice* of God to make *Noble* Spirits ſerve a *Baſer* than themſelves: That therefore, if any, it muſt be the Nature of *Angels*, and not the Impure Seed of *Man* that God will aſſume: And if an *Angel*, who has pretentions beyond *Lucifer* the *Brighteſt Son of the Morning*, the Glory of God's Firſt Creation? And in this ſenſe he might be ſaid to aſpire to be *Equal* with God, even Literally, *i. e.* to be One and the ſame *Perſon* with *God*: Which cannot Rationally be made up of any other Scheme that we hear yet Advanc'd concerning his Rebel-

lion; for no otherwiſe is it poſſible for Us to imagine, how a thought ſo ſeemingly Abſurd, even to Us, ſhou'd ariſe in the mind of an *Angel*, of being *Equal* with *God*. But as we have here Deduc't it, why might he not think that God might be an *Angel*, as well, or rather then a *Man*? And this we may reaſonably conjecture from what is Reveal'd to Us, *Heb.* 2. 16. in theſe Words; *He took not on Him the Nature of Angels, but he took on Him the Seed of Abraham.* Which argues, as if there had been ſome ſuch Conteſt, at leaſt gives Us leave to think whether it might not be; and from ſuch a ſuppoſe (you ſee not wholly Unwarrantable) I have Endeavour'd to reconcile the common Notion of *Lucifer*'s aſpiring to be *Equal* with *God*, and brought him in arguing for himſelf as you have heard. Thus did he Exalt Himſelf in his *Pride*, and thought his Arms Invincible! Which yet were not proof againſt the Mighty Argument of *Love* wielded by St. *Michael*, who ſtood Victorious in his Conſtancy, on his Contemplation of the vaſtneſs of the Nature of *Love*, which can Endure no Limits, and when it Gives, knows no Reſerves; whoſe Glory therefore is Extended by the Greatneſs of its *Condeſcentions*; and therefore Infinite *Love*, muſt find Infinite *Condeſcentions* to Exert it ſelf: And *Man* being the *Loweſt* of *Rational* Beings (which only are Capable of Union with God) that muſt needs be the Creature which Infinite *Love* will chooſe to Exalt to the Extremity of Almighty Power, to make it even one with God, that ſo *Love* (which is God) may be *All in All*, may be the *Firſt* and the *Laſt*. And (in Man) *Spirit* being joyn'd in one Perſon with a *Body* compos'd of the Four Inferior *Elements*, God does by this advance into an Union with His own *Nature* the very loweſt of his Creatures Groſs *Matter* it ſelf, as far as poſſibly it can be made Capable: That as all things Spring from His *Love*, and from thence do perpetually flow, ſo do they, in this Miſterious *Incarnation*, for ever Return thither again: He is A. and Ω. the *Higheſt* and the

the *Loweſt*; for that he *Aſcended*, what is it but that He firſt *Deſcended* into the Loweſt parts of the Earth? For *Deſcending* and *Aſcending* being Relatives, they muſt hold the ſame Proportion, and therefore none can *Aſcend* more than firſt he did *Deſcend*. Now *Jeſus* who *Deſcended* even into *Hell*, is the ſame alſo that *Aſcended* far above all *Heavens*, that He might fill all things. But ſuch Glory of *Love*, cou'd not ariſe from God's advancing the *Higheſt* Creature, becauſe that wou'd not be ſo great a *Condeſcention*; and the *Supream Angel* might, perhaps, Attribute ſomething of *Merit* to himſelf, and Deſpiſe all below; who might think themſelves left behind, or forgot by the Eternal Providence, who yet had the ſame Original pretences, being all brought from out the ſame Mother, *Nothing*. But in this wonderful Oeconomy of the *Incarnation*, all Diſparity of Creatures is taken away; like that of *Stars*, in the preſence of the *Sun*. Eternal *Love* having *Gather'd together in one all things in* Chriſt, *both which are in the Heavens and which are on the Earth, even in Him*; who by this has made *Heaven* and *Earth* into one *Family*, and of whom they both are nam'd. And *Chriſt* the Head of Both, from whom (Both being made thus into One) *the whole Body fitly Joyn'd together, and compacted by that which every joynt ſupplieth, according to the Effectual working in the Meaſure of every part, maketh Increaſe of the Body unto the Edifying of it ſelf in Love*. So that the Glory of Almighty *Love* ſhines alone in the many *Members* of this *Great Body*; that an *Angel* cannot ſay to a *Man* or to a *Worm, there is no need of you*, more then the *Hand* can Deſpiſe the *Foot*, or the *Eye* reject the aſſiſtance of the *Ear*: That therefore it is no Diſhonor for the *Greateſt Creature* to ſerve the *Leaſt*, ſince, they are all *Members* of one *Body*, and United in the *Incarnation* of God. Therefore *Michael* and his *Angels* thought it not only Indiſpenſible to Adore the *Manhood* in *God*, but that it was the

Eph. iv. 9. 10.

Eph. i. 10.

iii. 15.

iv. 16.

Pitch-

Pitch of their *Glory*, the *Sum* of all poſſible *Bliſs*, to contemplate ſuch *Love* as was *Unfathomable* to the *Eternal* Increaſing of *flight* of *Abſtracted* and *Enlightn'd Spirits*. And not only this, but they Rejoyc'd to be made *Miniſtring Spirits* to the meaneſt of *Chriſt's Members* upon the *Earth* (*Heb.* 1. 6, 7.) And to take their Name of *Angels* or *Meſſengers*, from that Office aſſign'd them, even to *little Children*, as you are Inſtructed from the *Goſpel* for the Day (*Mat.* xviii. 2. 10.) Nay farther, they were content to Learn of their Pupils, and to be *Taught by the* Church, *the Manifold wiſdom of God*, Eph. 3. 10. But this *Humility* of *Love* Satan Deſpis'd, and inſtead thereof; accuſed *Man* before God, as unworthy of His Union. And both Parties appeal'd to God.

VII. And what cou'd be the Event when *Love* was Judge? *The Accuſer of our Brethren was caſt down, who Accuſed them before God day and night*, as you have heard in the *Epiſtle*. And *Michael* was Juſtified, who maintain'd the Cauſe of *Love*; in that Almighty *Condeſcention* of it in the *Incarnation* and *Death* of Chriſt, *They overcame him by the Blood of the Lamb*, ſays the *Epiſtle*, that is, that High Inſtance of *Love*, in Defence of which *Michael* fought, did out ſhine all the pretended Glories of *Pride*, and left the Devil *Overthrown*, *Aſtoniſh'd*, and *Deſperate*: and in this did appear the *Strength* and *Salvation*, and *Kingdom* of our *God*, and the *Power* of his *Chriſt*, that is, *Love* in its utmoſt *Condeſcention*, which is its *Victory*, and moſt Noble *Glory*, the *Riches* and *Superabundance* of its *Grace*, it's *Natural* and *Belov'd Conqueſt*.

And now Rejoyce, O ye *Heavens*, ye *Angels* of His who do His pleaſure, who have overcome in this Noble Conteſt; and for your Reward, feed Eternally on that Unexhauſtible Fountain of *Love*, whoſe Cauſe you have ſo truly maintain'd!

VIII. But *wo to the Inhabitants of the* Earth, *for the* Devil *is come down unto you, having great wrath, and he Deceiveth the whole World, and is come to make War with the Remnant*

which

which keep the Commandments of God, and have the Teſtimony of Jeſus Chriſt. You ſee the ſame *War* is carry'd on by Him upon *Earth*, which He fought in *Heaven*.

But before we enter into this Second part of the Battle, IX.
there is a Præliminary to be adjuſted, which will be neceſſary to the carrying on of this War; and that is, that we find a Reaſon, why the Devil did not Acquieſce in the Judgment which God gave, ſince we ſuppoſe that he Appealed to it? as *Korah* and his Company appealed to God againſt *Moſes* and *Aaron*, and appear'd with *Cenſers* in their hands before the *Lord*; which Cauſe I have made inſtance of, as a Copy of the Rebellion of *Lucifer*.

Towards Satifaction in this difficulty, let us firſt conſider the Nature of that Obſtinancy, which is generally found in Error. *Non perſuadebis etiam ſi preſuaſeris*, is a true and common ſaying, and we read in the Goſpel of thoſe who *ſeeing, ſee not*, and who *cloſe their Eyes leſt they ſhould ſee*.

We know that *Spight* and *Malice* will provoke that Rage which it knows too ſtrong for it, and which will torment it; and will oppoſe it ſelf out of the exceſs of *Madneſs* and *Folly*. Of which even our preſent caſe is not a plainer Inſtance, than what happen'd in the Matter of *Korah*, our Parallel caſe. For we find, that *the very next day* after that Terrible and unexampl'd Deſtruction of *Korah, Dathan Abiram* and and their Confederates, the reſt of the Congregation mutiny'd againſt *Moſes* and *Aaron*, for that very Reaſon, and ran themſelves into the ſame Sin, which they had but the day before frightfully bemoaned in the Judgment of their Brethren, and fled at the Cry of them; for they ſaid *leaſt the Earth ſwallow us up alſo*, and yet they made that very ſwallowing up, the Argument of their Rebellion, for which 14700 died by a new Plague. Many the like Examples are to be found in the Hiſtory of the *Jews*, and is daily Experimented in our ſelves, who remain Unperſwaded by *their* judgments, and Gods dayly Providences over our ſelves; nor want we our *Miracles* too. And may not we allow as great Perverſneſs in the *Devil*, as we have learn'd from him, and Improve daily by his Inſtigation?

This I think is ſufficient to clear the matter of Fact of *Lucifer's* Diſcontent and Murmuring even againſt that Sentence of God, to which he had at firſt Appeal'd. And this we have learn'd from the Experience of our ſelves.

And from the ſame we may like wiſe ſearch out a farther Reaſon of this ſo ſeemingly an unreaſonable a Procedure, that ſhould make one Act contrary even to what appears to be his own Reaſon. And that, as I conjecture, is this, That *Error* do's not beget *Truth*, but Encreaſes to more *Error*; and ſome men will obſtinatly adhere to their Principle, and what ſeems to make againſt it, tho' never ſo Reaſonable, if they cannot ſatisfie it directly, they will frame *Diſtinctions* and *ſubterfuges* to *Evade* what they are not able abſolutly to *Deny*: And this temper is ſtill to be ſuppoſed where the Mind is not *Unprejudiced* and *Equal* to the *Truth* on what ſide ſoever it ſhall appear; for that is a Preparative indiſpenſible to the obtaining of any Truth; and from the want of which alone (were there no other obſtruction) all Error maintains its Ground, againſt the the moſt demonſtrative Truths. From hence it is I conclude, that *Pride* being the Principle of the *Rebel Angels* conteſt, they cou'd never from thence infer the *Incarnation* of *God*, tho' inforced upon them with undeniable Arguments, unleſs they ſhould firſt abandon their *Principle*, becauſe it was the greateſt contradiction to their *Principle* that cou'd poſſibly be: and they would not ſuffer themſelves to be perſwaded into that Docible temper which our Saviour requires, when he ſo often repeats that moſt material Caution, *Take heed how ye hear, for to him that hath more ſhall be given, and he that hath not, from him ſhall be taken even that which he hath.* Obſtinancy will confirm its ſelf into more Obſtinancy; and a *good Diſpoſition* will ſtill take in more of *Truth*, and ſtill grow more and more *Capable*. And the *Devil* not thinking of forſaking his *Principle*, but to Adapt to it the Reaſons which were offer'd againſt it, he cou'd not underſtand the *Incarnation* literally as it was Reveal'd, but

but Invented *Diſtinctions* and *Salvo's* to Reconcile it with his *Principle*; at leaſt, to make it Militat againſt his *Principle*, as little as he cou'd. As that the Perſon *Incarnated* was ſome Holy Creature begotten by God in an Extraordinary manner, and therefore called the *Son of God*; but that it was not *very God* Himſelf: Or, if it muſt be God himſelf, that it was not *Real* Fleſh and Blood which he Aſſum'd, but only in *Appearance* and *Shew*.

It is ſaid indeed in Scripture that the *Devils* knew Him, but not that they knew Him to be *God*. They call'd Him the *Son* of *God*; and the *Holy one* of *God*, and they adjur'd Him by *God*: but I do not find that ever they own'd Him to be *God*, as His Diſciples did, they gave no ſuch Confeſſion to Him.

Now as the former Concluſions which I have made of this whole *Warfare* of the *Devils*, are I confeſs cheifly drawn *a poſteriori*, from conſideration of the Effects which it has produc'd, eſpecially upon us here Below, who are taken Captive by him at his will; ſo in this preſent Inſtance, I am not a little confirm'd from the proſpect of thoſe many-headed *Hereſies* which the *Devil* has ſent into the *Chriſtian Church*, to the Diſparagement of her Greateſt Fundamental, the *Incarnation* of *God*. *Arius* and his Baſtard *Socinus* are Generals of the greateſt Name in this War; they deny the *Divinity* of *Chriſt*, tho' upon *Different*, and very *Contradictory* Pretences. *Simon Magus* was firſt in Commiſſion among thoſe falſly call'd *Unitarians*; after him the *Ebionites* ſaid that *Chriſt* was *God*, but not from Everlaſting: the *Neſtorians* that He became God by Merit, but was not the *Son* of *God* before the *Incarnation*; the *Macedonians*, that He was not of one *Subſtance* with the Father. The *Alcoran* calls Him the *Meſſiah*, and the *word* of *God*, but not the *Son* of God: and they allow not that He was Crucified, as the *Theopaſchites* (not ſuppoſing it *forſooth* conſiſtant with the *Juſtice* and *Greatneſs* of God) but that another man ſuffer'd in His place; others ſaid that X.

Christ did not really hang upon the Cross, but that His Passion was Only in Shew, such were the *Cerdonites*, the *Eutychians* and *Manicheans*; that His whole Passion is to be understood Allegorically, and not according to the Letter, which is maintain'd by the *Family of Love*, who likewise make an Allegory of His *Incarnation*; the *Manichees*, *Eutychians*, *Marcionites*, and *Saturnians* held that He had neither *Human Body* nor *Soul*, but was Man in Appearance only; the *Eunomians*, *Arians*, *Apollinarians*, and *Theopaschites*, that He had a *Body* without a *Human Soul*. And these *Ancient* and *Pestilent Heresies* are still kept alive amongst us, they are *Gather'd together*, and *Improv'd* by the *Quakers*, who Deny the *Humanity* of *Christ*, and the *Divinity* of *Jesus*. They will not allow the *Incarnation* of *Christ*, that is, that He took the *Nature* of *Man* into His own *Person*, only (as the *Socinians* speak) that He *Dwelt* in or did *Inspire* the *Person* of that Man *Jesus*, as the *Prophets* of old, and other *Good-Men* Now, tho' not in so High a Degree as He did Inspire *Jesus*. Thence they take the Name of *Christ* to Themselves, and say that it belongs to *Them*, as well as to *Jesus*, to every *Member* as well as unto the *Head*. And in this sense, they allow *Jesus Christ* to be the *Son* of *God*, not *Properly*, but in a Large Sense, as we are call'd the *Sons* of *God*. They allow that the *Body* of *Jesus* was that *Prepared Body* in which *Christ* (or the *Light within*, as they call Him) did, for a time, Reside, and therefore that it might be call'd the *Body* of *Christ*, as a Man's *House*, *Garment*, or *Vaile* is call'd his who owns or Possesses it: But not as a Man's Body which is Part of himself; for say they, *we can never call the Bodily Garment, Christ.*

Some Principles of the Elect People of God in Scorn call'd Quakers. *p.* 126.

They deny that *Christ* had *Properly* any thing *Human*, either *Soul* or *Body*.

That the outward Person which suffer'd, upon the Cross, *was Properly the Son of God, we utterly Deny* says their *Serious Apology* wrote by *Will. Penn*, *p.* 146. They Dream that *Christ* had a *Spiritual Body* before the *Creation*, and that He has the

the ſame now in *Heaven*, but not that *Body* of *Jeſus* of *Nazareth* which He took of the B. *Virgin*, and which ſuffer'd upon the *Croſs*.

The *Eutychians* held that the *Humanity* of *Chriſt* was Abſorpt or ſwallow'd up in His *Divinity*, ſo that there Remain'd not now any *Human Nature* in *Chriſt*; Agreeable to this, the *Quakers* allow not *Chriſt* to have now any thing that is *Human* about Him: But to have Diveſted Himſelf of all that, when he *Aſcended* into *Heaven*; where they ſay He now is only as he was before the *Creation*.

In ſhort, they make what they call their *Light within* to be not only a *Ray*, *Influence*, or *Inſpiration* ſent from *Chriſt*, but to be the very *Eſſential*, and *Perſonal Chriſt*, as well *Body* as *Spirit*, and that He has no other *Body* or *Spirit* but what is *within* them. For a further account of theſe men I Refer the Reader to a Book call'd *The Snake in the Graſs*, and to another wrote by the ſame *Author*, Intitul'd *Satan Diſ-Rob'd*. And ſo Proceed to another leſs Famous *Sect* amongſt us, call'd the *Muggletonians*.

Theſe, with the *Quakers*, deny any Diſtinction of *Perſons* in the *God-Head*; and Conſequently they run into the the old *Hereſie* of the *Patri-paſſians*, thence ſo call'd, becauſe they held that it was *God* the *Father* who was *Incarnate*, and did *Suffer* upon the *Croſs*. To this the *Quakers* agree, and *George Fox* (the Father and Founder of them) in his *Great Myſtery*. *p.* 246. Diſputes againſt thoſe who ſaid that it was not *God* the *Father* who was *Incarnate*.

Lodowick Muggleton (who Aroſe the ſame Year with *G. Fox*. *An.* 1650.) And his Followers ſay, that the *God-head* Dy'd upon the *Croſs*; and that there was then no *God*. But that *God*, before He was *Incarnate* Deputed *Elijah* to Govern in His Abſence; that *Elijah* Rais'd Him again from the Dead, and Reſtor'd Him to His *Throne*. That *Chriſt* (who was *God* the *Father*) did not know Himſelf to be *God*, or any more than *Elijah* pleas'd to let Him know, That *Elijah* was the *Father* to whom He

pray'd upon the *Croſs*, They ſtrick in likewiſe with the *Anthropomorphits* (as *John Bidle* the late Celebrated *Socinian*) and ſay that *God* from all Eternity, had a *Body*, and of the ſame *Shape* as *Man's Body*; and that being made after the *Image* of *God* referr'd to the *Shape* of His *Body*. They pretend to Diſcribe His *Shape*, a *Middle-ſiz'd* Handſom *Man*, and ſuch like moſt *Vile* and *Ridiculous* ſtuff.

Theſe *Batteries*, the *Devil* has Rais'd, of ſeveral *Shapes* and *Sizes*, againſt the Truth of the *Incarnation* of *Chriſt*. This he is not able to Digeſt, or Underſtand aright; and Seduces his *Weak* but *Envy'd* Rival *Man*, by ſuch Multiplicity of Subterfuges as he has Invented.

This is the Great and Fundamental Head of that *War* which the *Devil* now carrys on upon Earth.

XI. And there is another, which is Like unto it, and Depends upon it, Namely, The Doctrin of *Satisfaction*, which the *Devil* oppoſes upon the ſame foot with the *Incarnation*; for they are Both ſo cloſely Link'd together, as that the Doctrin of *Satisfaction* ſuppoſes the *Incarnation* and *Death* of *Chriſt*, without which no *Adequat Satisfaction*, that is, *No Satisfaction* cou'd have been made to *Juſtice* for the *Sin* of *Man*: And on the other hand, no Rational Account can be given for the *Incarnation* and *Sufferings* of our *Saviour*, but to *Satisfie* the *Juſtice* of God for our *Sin*. For all other Conſiderations of *Chriſt*, as a *Prophet*, a *Teacher*, a *Mediator* or *Interceſſor*, might have been Executed, either by an *Angel*, or *Holy Man* thereunto Commiſſionated by God. And that without any Neceſſity of the *Death* of ſuch a *Meſſenger*.

But to make *Adequat Satisfaction* to the utmoſt Demand of *Infinit Juſtice* for all the Sins of the World; to Pay this *Infinit Debt*, Exceeded all *Created Sufficiency*, and cou'd be Perform'd by none but *God alone*.

And the *Doom* of *Sin* being *Death*, *without ſhedding of Blood there cou'd be no Remiſſion*. Which Infers the Neceſſity not only of *Chriſt's Incarnation*, but His *Death*.

And

And it was not *Possible* the Cup should pass from Him, if He wou'd Redeem lost Mankind. If it had been *Possible*, sure, His *Father* wou'd not have Refus'd what He so Passionatly, and in so Bitter an Agony, *Three* times Requested. His *Father* wou'd not, *Causelessly*, have so Exposed His *Beloved Son, in whom He was well Pleased.* No. But as *Christ* Himself has told us, *It thus Behooved Him to suffer.* That *He Ought to have suffer'd these things.* And *That Thus it Must be.* *Luk.* xxiv. 46, 26. *Matt.* xxvi. 54.

When God, in His *All-wise Providence*, had so far Permitted the *Spirit* of *Pride* and *Malice* as to seduce *Mankind* into Disobedience; the *Devil* then thought, he had in some sort even *Conquer'd* at least over-reach'd the *Almighty*: For thus He Argu'd with himself. If God's *Justice* be *Exact*, by which I Suffer, then must *Man* be Eternally Miserable with me, for He is less able than I am to make any *Satisfaction* for his *Sin*. And thus have I Ruin'd my *Hatred* and *Dispis'd* Rival; and even, by the Necessity of God's Nature, which is *Justice*, I have forc'd Him to Damn that Base *Human Nature*, which He wou'd joyn into His own *Person*, Post-poning the more Noble *Angelick* Nature, which is thus *Reveng'd!*

And the *Devil* thought himself Secure and Impregnable in this his *Pride*, and *Malice*. For if the Nature of *Justice* (which is God) cannot *Acquit* without *Full Satisfaction*: and that the *Satisfaction* for *Sin* must be Proportionable to the *Person* against whom the *Sin* is Committed, which is *Infinit*: And that the Penalty must be *Death*: And that *God* only is *Infinit*: and that *God* cannot *Dye*. And again, That the same *Nature* which *Offended* must make the *Satisfaction*: And that *Human Nature* was far from *Infinit*, and so cou'd make no *Satisfaction*. I say, upon all these Accounts, the *Devil* thought *Man's* Cause, to be *Irremediable*, and *Desperate*, and that, in this, he had Prevail'd against God for Ever.

But

But God thus far Permitted His Enemy, thereby to ſhew forth more Glorioufly the *Riches* of His *Grace*, and the *In-Exhauſtibility* of His *Wiſdom*. For by the *Ever-Adorable Myſtery* of *God Manifeſt in the Fleſh*, and ſuffering *Death* for us, upon the *Croſs*, all the above ſeemingly Inſuperable Difficulties are Diſſolved, like *Ice* before the Fire. For *Here* is *Satisfaction* made by the ſame *Nature* which *Offended*: and the *Satisfaction* is *Full* and *Adequat*, becauſe the ſame *Perſon* is *God*: And tho' the *God-Head* cannot *Dye*, yet the *Perſon* which is *God* may *Dye*. As the *Soul* of *Man* does not Die, but the *Man*, who has the *Soul* Dies.

And in this is the Great and Abſolute Victory over all the *Devils* and *Powers* of *Hell*.

Here the *Devil* finds himſelf *out-witted* as well as *Over-Power'd*; and that *Love* is Superiour to *Pride* as much in *Wiſdom* as in *Strength*.

But his *Malice* never fails him. He ſets all his Engins on work to Prejudice Men from Receiving this Doctrin of *Satisfaction*; and from believing in *Chriſt* as their *ſurety*, or *Propitiation*: Which only is the *Saving Faith*.

The *Mahumetans* believe *Chriſt* to be a *Prophet*; The *Alcoran* calls Him the *Meſſiah*, and the *Word* of *God*, and our *Interceſſor* with God. Yet are they not *Chriſtians*: which Denomination Properly belongs to none who do not Believe the *Divinity*, *Incarnation*, and *Satisfaction* of *Chriſt* for our *Sins*.

Who deny any of theſe, may Flatter themſelves with the Name of *Chriſtians*; but they are Really (tho' may be themſelves Perceive it not) Inliſted under the *Devil's* Banner, and Fight his Battles. And he has Gain'd *Followers* in nothing more than in this, He has Perſwaded Men to Diſpute againſt their own *Salvation*; He has put ſuch Arguments as theſe in the Mouths of *Socinians* and *Quakers*, what need has God of any *Satisfaction*? May He not do what a Man can? to forgive a Debt? we call

call it *Mercy* in a *Man*; and can it be *Unjuſtice* in *God*? But when a Man *forgives* a Debt, do we call it *Mercy* or *Juſtice* in him? you ſay it is *Mercy*; In Man *Mercy* and *Juſtice* are Mixt in proportions; but in *God* they are both in their Utmoſt; God is not only a Juſt being, that is, who has a great deal of Juſtice in Him, but He is *Juſtice* it ſelf, the Higheſt Notion poſſible of *Juſtice*; and ſince *Juſtice* cannot acquit without full *Satisfaction*, no more can He.

How then? do His Attributes fight againſt one another? No, that is Impoſſible; but as the *Vulgar* renders, *Jam.* 2. 13. *Miſericordia Superexaltat Judicium*, Mercy does *Exalt Juſtice*. Gods *Mercy* in ſending Chriſt, does *Exalt* His *Juſtice*, which cou'd not be *exact Juſtice*, if it did not require *full Satisfaction*. God is all *Juſtice*. He is all *Love* and *Mercy* too. They are the ſame thing in *God*. They are the ſame in *Love*; for *God is Love*. Every *Sin* is a Debt to *Love*, or an offence againſt it, which is againſt *God*. Now a Debt of *Love* is not to be reckon'd as a Debt of *Money*. A Man may forgive his *Money* as he pleaſes, but *Love* cannot forgive an *Ingratitude*, but upon Repentance: *Love* cannot allow of *Hypocriſie*, or *Envy*, or *Malice*, or any thing contrary to its ſelf.

Love is ſo much the *Eſſence*, ſo the *All* of *Chriſt*'s *Religion*, that all other *Gifts* and *Graces* are valu'd only in ſo far as they Adminiſter to the Ends and Purpoſes of *Love*.

Without this, the Greateſt Excellencies and Performances Imaginable are Reputed as nothing, in the ſight of *God*, that is, of *Love*; *Faith*, even to Remove Mountains, and *Zeal* to give all my Goods among the Poor; and my very *Body* to be Burnt, and all *Propheſie*, and all *Knowledge*, all will ſignify nothing, if they be not done out of a Principle of *Love*, if *Charity* be wanting, all theſe and all other things Poſſible, all are nothing, *Love* regards them not. 1 *Cor.* xiii. 3.

Nothing

Nothing can Charme *Love*, but *Love*. All the whole Earth in one Sacrifice, and all the Pains of *Hell* cannot Bribe *Love* into a Friendſhip or Reconciliation with *Pride*, or *Ill Nature*; It muſt *Hate* theſe by the ſame Neceſſity that it is its ſelf; *Behold the* Juſtice and Severity of Love! Behold the reaſon why *our* Love can never be accepted with God. Becauſe it is mixt with what God hates, by the neceſſity of His Nature, with *Inſincerity* and *Affections* to *Vice*, we love not God for His own ſake, for the native Beauty of *Love*, but to ſerve our own Ends, pittiful ſelfiſh deſigns! vain, fooliſh, wicked! *The Heavens are not Clean in His ſight, and He chargeth His Angels with folly*, and *our Righteouſneſs is as filthy Rags*, and *that which is highly Eſteem'd among men, is Abomination before God.* Now what hopes of *Atoneing* for our *Faults*, when our *Beſt Performances* are *freſh Provocations?*

And this Inexorable *Juſtice* of *Love*, is the Greateſt *Mercy* too, if we conſider it. For there being no *Happineſs* but in *Love*; and no *Atonement* to *Love*, but by Returning to *Love* again, conſequently this ſeeming *Severity* is really but an Invitation to our *Happineſs*. But all our *Love* is *Polluted*, and therefore *Hateful* to *Purity* which is *God*. So that we can never perform this Condition, tho' the moſt *Merciful* as well as *Juſt*. And here *Satan* wou'd Stop all our Hopes, by perſwading Us, That our Debt cannot be paid by Another, That the Moſt Perfect *Love* will not be accepted for that which is Defficient.

And this is ſo far True, that where the Imperfect Love does not go as far as it can, it can receive no help from that which is more Perfect. For being willing to remain *Inſenſible* of any Offence I have committed againſt *Love*, is the Greateſt Contempt of *Love*, and *Love* can hear nothing in its Defence.

But where I am as *Senſible* as I can, and wiſh to be more, and do all that is in my Power, and Repent with my whole Heart; tho' all this be very *Unproportionable* to

my

my Offence, and full of *Imperfections*, there *Love* will rejoyce to accept the Interceeding of a *Perfect Love*, and it's full *Satisfaction* and *Atonement* for the *weak* but *willing Love*.

And this manner of Paying the Debts of *Love*, is perfectly agreeable to the *Nature* of *Love*. It is agreeable to the Common Converſation of the World. Was it ever made an Objection that the *Surety* ſhou'd pay the Debt? or that it was unjuſt to be a *Surety*? Yet this Enemy of Mankind wou'd make Us think it againſt Reaſon that Chriſt ſhou'd be our *Surety* or that He ſhou'd pay our Debt?

And this being the main Hinge, or indeed the *whole* of *Chriſtianity* as to Us, many Batteries are rais'd againſt this, to Deſtroy Us all at once; for if we looſe this, what good can *Chriſtianity* do Us? *we are yet in our Sins.*

There are ſeveral Parties, and from ſeveral Arts, which attacque Us in this moſt Eſſential Point. Some ſay that Chriſt came into the World only as an *Example*. But then they are put to it to find a Reaſon for his *Death*. It will not bear an Argument, That His *Death* was only intended as a Confirmation of His *Doctrine*; for that ſhews it neither to be *True* nor *Falſe*, but only that He was fully Perſwaded of the *Truth* of it, Yet this is all that Cauſe can afford. Others ſay that He came to Teach a new Condition for the Remiſſion of Sin, which was *Repentance*. To this it is Anſwer'd, That that was no *new* Condition. *What time ſoever a Sinner Repents he ſhall ſave his Soul*, This was in the Old Teſtament. *Rent your Heart and not your Garments*; and many other places to the ſame purpoſe. Secondly, *Repentance* was the meaning of the *Sacrifices* under the *Law*. *The Sacrifices of God are a broken Spirit*. So that *Repentance* was no *new* Condition. Nor indeed was any Doctrine of Chriſt *new*, for He came to fulfil the *Law*.

And if we look into this, it will convince Us beyond all we cou'd gather from our own Reason. As much as a *Picture* is beyond a *Description.*

Behold therefore in the Law the Types of Christ; how they were *Expiatory* and not meerly for *Example.* 1 *Cor.* 5. 7. *Christ our Passover is Sacrificed for Us. Sacrifices* were for *Expiation*, and not for *Example.* The Sin of the Party was Laid upon the *Sacrifice*, and it was said to Die for *His* Sin. Which was confest over the *Scape Goat*, and put upon his head, and he was to bear it away to a Land not Inhabited. *Lev.* XVI. 21. 22. This was to shew that *Death* was the wages of *Sin*, and that *Christ* was to bear it for us; and Escape with it, and carry it from Us. *Chap.* xvii. 11. *The life of the Flesh is in the Blood, and I have given it to you upon the Altar* (says the Old Testament) *to make an Atonement for your Souls, for it is the Blood that maketh an Atonement for the Soul.* And this is the Reason that *Heb.* ix. 22. 23. *almost all things are by the Law purged with Blood; and without shedding of Blood is no Remission.* It was therefore *Necessary* says the *Apostle*, and so goes on to infer the Necessity of *Christ*'s shedding his Blood according to his *Types*, which He did to the least *Jota*, even to His Suffering *without the Gate.* *Chap.* xiii. 12.

This sets before Us, as in a *Picture*, the whole Oeconomy of Christ's Sufferings; and from the first Sentence of Death pronounced against Sin. *In the Day thou Eatest, thou shalt surely Dye*; we see this fulfilled in the Legal Sacrifices slain for the Sin of Man which Typified the Shedding of that Blood which cou'd indeed take away Sin, *Heb.* x. 4, 5. which it was not *possible* for the Blood of *Bulls* and *Goats* to do, and therefore says Christ *a Body hast thou prepar'd me, and Lo I come.* *Col.* 1.20. He was the true *Sacrifice*, and *Expiation* for our Sin, *having made Peace thro' the Blood of his Cross.* *Eph.* 1.7. *In whom we have Redemption thro' His Blood.* To call all this only His being an *Example* to Us, is so wide

wide both from *Reaſon*, and the *Matter of Fact*, that it ſhews the very Impotence of our Enemy. It was by the *Blood* of the *Lamb* they overcome him ſays the *Epiſtle* for this Day. This *Expiation* of Chriſt takes away our Sin, pays all our Debt, and leaves nothing to the Spirit of *Pride* but to Feed on his own *Envy* and *Malice* and *Mad Deſpair*.

God has Guarded this laſt ſtake and great Rock of our Salvation, as to render it Impregnable, but by our ſupine Negligence. He who can turn all that the Scripture ſpeaks of the *Expiation* and *Atonement* and *Ranſom* of Sin, to a mere *Example*, he muſt go againſt his own Conviction, if ever we can determine it in any Caſe. Nay I dare appeal to any ſuch, whether, if he were Dying, he would take greater Comfort in Conſidering Chriſt as his *Surety*, who had paid his *Debt*, as his *Sacrifice* and *Expiation* who cou'd plead to the *Juſtice* of God, full *Satisfaction* for all his *Sins*, whether his heart wou'd not Lean more to *Chriſt*, thus as a *Saviour*, then to look upon Him meerly as an *Example*, which he has not follow'd?

Some wou'd go farther, and let Chriſt be an *Interceſſor* only, and as ſuch a *Redeemer*. *i. e.* Who *Redeems* Us by His *Interceeding* with God for Us. That God appointed Him for this work, but that it is againſt Reaſon to talk of his Anſwering to Gods *Juſtice*, for that God needed no body to Pay a Debt to him. He might forgive without all that if He pleas'd.

This has been Anſwer'd already. But I wou'd fain ask one Queſtion. Whether God needs an *Interceſſor* more then a *Redeemer* to Save Mankind? How can People pretend *Reaſon* for the one, and yet cry down the other as againſt all *Reaſon*? And again to give *Divine worſhip* to this *Interceſſor*, and at the the ſame time to deny his *Divinity*? as the *Arians* did, and the *Polonian Socinians* do at this Day, which is Reckon'd no leſs than Rank *Idolatry* by the new faſhion'd *Socinians*, which are got up

amongſt us, who deny Divine Honor to be due to *Chriſt*. and yet when theſe *Socinians* are pleading for *Antiquity* they Derive themſelves from the *Arians*. Tho' the *Arians* allow *Chriſt* to have a Being with God the *Father* before the Creation of the World; And the *Socinians* ſay, that he never was at all before he was Born of the *Virgin*. Which is ſo wide a Difference, beſides that of *Divine worſhip* above told, that nothing cou'd make them of the ſame *Party* but fighting under the ſame *General*; And then their Cauſe will gain great *Antiquity*; it came from the *Præ-Adamites*, the Mighty *Hoſt's* of *Heaven* who fell in this Quarrel, and Manage it with greater ſucceſs now on *Earth*.

1. Others by their Inſtigation, Argue in this Form, againſt this Doctrin of the *Satisfaction*: That if *Chriſt* Pay the *Debt*, and undergo the *Curſe* which was Due to Man for *Sin*, He ought to Suffer the ſame *Curſe* that was laid upon Man, which was *Eternal Death*, elſe He do's not Pay the *Whole* Debt, or Suffer that which Man was to have Suffer'd.

Anſ. Man Suffers *Eternally*, can *Never* come out of *Priſon*, becauſe he can *Never* Pay the *Uttermoſt Farthing*, which *Juſtice* do's Require.

Therefore *Chriſt's* Sufferings were not *Eternal*, becauſe they were *Sufficient*, for the *Dignity* of the *Perſon*, to make *Full Satisfaction*.

And not only becauſe of the *Dignity* of the *Perſon*, who was *God*; but from the Nature of the thing: For, *Sin* being an Offence againſt *Love* or *Goodneſs*, the *Nature* of *Love* do's Require that the Perſon *Offending* ſhou'd have a *Senſe* of his *Fault*: For while the *Offender* Remains *Obſtinate*, *Inſenſible*, and *Perſiſts* in his *Ingratitude*, even *Love* cannot *Forgive*. I ſay *Cannot*, becauſe tho' *Love* were willing, Love is always willing, yet the *Inſenſible* Offender is not *Capable*, becauſe the *Forgiveneſs* of *Love* is *Reſtauration*, to *Reſtore* thoſe to the *Happineſs* and *Enjoyment* of

of *Love* who have fallen from it: And all *Happineſs* being Center'd in *Love* (as before has been ſaid) for *God* is *Love*, conſequently till we Return to *Love*, we cannot Return to our *Happineſs*: And an *Ungrateful* Man and *Inſenſible* of his *Ingratitude* to His Greateſt *Benefactor*, who ſtill *Courts* and *Invites* him to *Return*, is utterly *Un-capable*, while he *Perſiſts* in his *Ungratitude*, to *Know* or *Enjoy* the *Bleſſings* of *Love*, and Conſequently of the *Forgiveneſs* of *Love*; which by its own Nature, muſt Neceſſarily Hate all *Baſeneſs*, *Envy*, *Malice*, and whatever is Contrary to its own Nature.

Now as the Nature of *Love* do's Require that an *Offender* ſhou'd be *Senſible* of his *Fault*; ſo likewiſe that he ſhou'd be ſenſible *Proportionably* to his Offence: For to be but a *Little* ſenſible of a *Great* Offence, is a Freſh *Provocation*.

And it being Impoſſible that the Capacity of All *Creatures* ſhou'd *Ever* Reach to the *Full* ſenſe of an Offence againſt *Infinit* Love and Goodneſs, Conſequently their Sufferings can *Never* attain unto it; which makes their *Hell* to be *Eternal*.

Beſides that in *Hell*, they *Repent not, to give Glory to God, but Blaſpheme the Name of God, who hath Power over their Plagues*. *Rev.* xvi. 9.

But on the other hand, *Chriſt* being *God*, had a *Full* and *Adequat Senſe* of the *Offence* againſt *Infinit Love*; which is All the *Satisfaction* that *Love* do's Require; and, by the Neceſſity of its own Nature, cannot be Satisfy'd with any thing Leſs.

Therefore *Chriſt's* Sufferings were not *Eternal*; becauſe He made *Full Satisfaction*: And if they were to have been *Eternal*, then He cou'd *Never* have made *Satisfaction*. For therefore only are *Men's* Sufferings *Eternal*, becauſe they can *Never* make *Satisfaction*.

2. There is yet another *Objection* which, by the Artifice of the *Enemy* of Mankind, ſome Men do ſtruggle with againſt

againſt the *Satisfaction* of *Chriſt*, which is, That tho' in *Duration* the Sufferings of *Chriſt* do not laſt ſo *Long* as thoſe of the *Damned*, yet that as to the *Greatneſs* and *Inteſneſs* of them, they ſhou'd be at leaſt *Equal*, if not *Superior* to thoſe of the *Damn'd*: Becauſe if thoſe of the *Damn'd* are not *Great* enough to make *Satisfaction*, Conſequently His who do's make the *Satisfaction*, ought to be *Greater*.

And *Deſpair* being the Saddeſt Ingredient in *Hell*, if *Chriſt* had it not, He did not Suffer ſo *Great Pain* as they do. And if He had *Deſpair*, then He *Diſtruſted* the *Power* or *Mercy* of *God* and Conſequently had *Sin*, and ſo cou'd not be our *Redeemer*.

In Anſwer to this, let us Conſider, *Firſt*, what has been ſaid above, that *Sin* is an Offence againſt *Love* and *Goodneſs*. That the *Satisfaction* which *Love* Requires is a *Senſe* of the *Offence*, ſuch a *Senſe* as is fully *Proportionable* to the *Offence*. Then *Secondly* let us Reflect that all *Senſe* of an *Offence* againſt *Love* and *Goodneſs* muſt carry with it a *Sorrow* and *Agony* Proportionable to the *Offence*; without which it cannot be ſaid that any Man is truly *Senſible* of his *Offence*.

This *Agony* was Borne by *Chriſt* to the *Full*, when He bore the *Sins* of the whole World, Charg'd Himſelf with them, and ſtood Anſwerable for them before His *Father*; And this was far *Greater* than any *Bodily Pains* which He endur'd? And Infinitly Exceeded what it was Poſſible for All *Created Minds* to have *Suſtain'd*, or ſo much as to *Comprehend* to all *Eternity*.

Yet was there no Mixture of *Deſpair* in all this. For *Deſpair* do's not Proceed from the *Senſe* of our having Offended *God* (which *Senſe* is *Strongeſt* in the moſt *Sincere Penitents*) but from a Defect in our Apprehenſions of *God*, and Miſtaking of His *Nature*, which is All *Love* and *Goodneſs*; which thoſe who *Diſpair* cannot Believe. Hence we find that many *Leſſer Sinners* do *Deſpair*, when

when *Greater* do *Repent*. Why? Not becauſe they have a *Stronger Senſe* of their *Sin* (for the other May, and often, have much Greater than they) but becauſe they have a *Weaker* and *Fainter* Senſe of the *Goodneſs* of *God*, which is thinking amiſs of the *Nature* of *God*, as the *Apoſtat Angels* did, Meaſuring it by *Greatneſs* and *Power*, not by *Love*; and is the Reaſon that they *Deſpair* and cannot *Repent*, or Hope for *Mercy* from that *Power* which they have Offended, and think In-exorable. We may Read our *Puniſhment* as well as our *Sin* in their *Offence*. And they who *Sin* as they do, will be *Puniſh'd* as they are, and have their ſhare in that *Lake* prepared for the *Devil* and his *Angels*.

But tho' *Chriſt* did not *Deſpair*, becauſe He had the *True*, *Full*, and *Adequat* Knowledge of *God*, and of His *Nature*, yet for an *Example* and *Comfort* to our *Infirmity* which He took upon Him, He ſuffer'd Himſelf to fall under the Greateſt *Deſpondency* that cou'd be Diſtinguiſh'd from *Sin*, in His laſt *Agony* and *Dereliction* upon the *Croſs*, when He Cry'd out *My God My God, why haſt thou forſaken me?* thereby ſupporting the *Weakneſs* and *Faintings* of our *Faith*, that we ſhou'd not *Deſpair* when we find our ſelves *Un-equal* to our *Preſſures*, and ſeem *Deſerted* by *God* and *Man*! For even in that Caſe, in the worſt that can befall us, we have His Great Example to ſet before Us, who *Complain'd* as we do, yet Committed His *Soul* to *God*, in the Height of His *Diſpleaſure*, with *Strong Crying and Tears, and was Hear'd, in that He fear'd.* Therefore let no Man's *Fears* cauſe him to *Deſpond*; *For we have have not an High-Prieſt who cannot be touched with the feeling of our Infirmities; but was in all Points Tempted like as we are, yet without Sin. Let us Therefore come boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace to Help in time of Need.* *Heb.* IV. 15, 16. *Heb.* 5. 7.

Let

Let this ſuffice as to the Difficulty whether *Chriſt* had *Deſpair* or not (which has Perplex'd ſome Learned Men) for tho' *Deſpair* was wholly Incompatible to Him who had a True Knowledge of the *Nature* of *God*; yet, for that ſame Reaſon, He had a *Senſe* of *Sin*, and of its *Demerit* Infinitly Exceeding what All thoſe in *Deſpair* can have; which Anſwers all thoſe Objections that can be Rais'd, upon this Head, againſt the Doctrin of the *Satisfaction* of *Chriſt*.

3. But then the *Devil* ſtarts another Objection, That if *Chriſt* took upon Him our *Sins*, then He became the *Sinner*, and we were Diſcharg'd, and need heed no more what we do, for that all is Paid, all *Satisfy'd* for *&c.* We may *Sin* on, and no Harm can come to us. That if *Chriſt* took upon Him our *Sin*, He muſt take the *Filth* and *Pollution* of it, as well as the *Curſe*, elſe that He did not take it All. And if ſo, He was a *Sinner* indeed! Exceeding All the *Sinners* in the World, becauſe He took upon Him the *Sins* of All the World; and made *Satisfaction* for them All.

With this *Bate* the *Devil* has Caught the *Anti-Nomians* now amongſt Us, who ſay, That they are not *Sinners*, for that *Chriſt* was the *Sinner*— That *Chriſt* took upon Him the *Guilt*, the *Pollution*, the *Loathſomneſs*, and *Filth* of our *Sin*, as well as the *Curſe* of it; and was therefore *Hated* of *God*, and *Seperated* from Him, till after His *Reſurrection*, that He had Purg'd it off: And particularly, when He cry'd upon the Croſs *My God, my God, why haſt thou forſaken me?* That He was then *Odious* to *God*, as *a Toad*—— and other ſuch *Blaſphemies*, which are *Horrid* to Repeat.

The Foundation of this *Monſter* of a *Hereſy*, to make our *Bleſſed Lord* the *Greateſt* of *Sinners*, is eaſily Diſcoverable to any Judicious Eye: For to Pay a *Debt*, for another, of out Mere *Love* and *Charity* to Prevent his Ruin, was never yet thought to Inferr, that the *Surety* who Paid the

the *Debt*, did thereby make himſelf *Guilty* of any ill Arts, which the *Principal* might have us'd either in Procuring or Spending of the Money. But very ſlender *Hooks* will ſerve to Catch the *Small Frie*.

And the *Devil* has not us'd Greater Pains and Skill in Oppugning any Article of our Faith, than in this of the Main End of the *Incarnation*, *Sufferings*, and *Death* of *Chriſt*, as a *Sacrifice* to make *Satisfaction* for the *Sins* of the World.

Againſt this *Satan* has ſpent his utmoſt Force, as being the Greateſt overthrow of his Kingdom among Men.

And this *Doctrin* is ſo cloſely link'd with that of the *Trinity* and *Incarnation*, they do ſo Mutually ſuppoſe and Depend upon each other, that thoſe who Deny any *One* of them, are ſeldom Sound in the other *Two*: And the ſureſt means to Corrupt Men in the Doctrins of the *Trinity* and *Incarnation* is to Prejudice them againſt the Doctrin of *Satisfaction*, which is the Reſult of the other two, and cannot be without Suppoſing of them both.

4. Theſe are the Doctrins which the *Quakers* call *The ſandy Foundation*, and Diſpute againſt them, with the *Socinian* Artillery.

There is another *Squadron* lately Inliſted in this Cauſe, led by the Famous *Madamoſel Antonia Bourignon*, who has been Seduc'd her Self, and has Seduc'd Many others with the Semblance of her own *Flights* and *Devotion*; which ſhew from whoſe *Inſpiration* they came, by that Inſuperable *Pride* which runs throw all that ſhe and her Diſciples have wrote of her; Advancing her above all the *Prophets* and *Apoſtles*, above all Born of Women, not excepting our Lord *Jeſus* Himſelf. I refer the Reader for a full Account of her and her Doctrin to *Bourignioniſm Detected*; by Dr. *Cockburn*, Printed this Year 1698. But as to the Particular Subject we are now upon, ſhe flatly Denys and Diſputes againſt the Doctrin of *Satisfaction*, As ſhewn in the *Preface* to *The Snake in the Grace*. 2*d*

Edition. She ſays *p.* 139, 140, 142. of her Book there Quoted, call'd *The Light of the World*, that there was no need of *God*'s becoming *Man* in order to our Redemption: That He took Fleſh not to *Suffer* or *Dye*, but only to *Converſe* with Us: That His *Sufferings* and *Death* happen'd by *Accident*, that is, beyond His Intention. And her Arguments are the ſame which we have heard before from *Lucifer*, That it was Beneath the *Greatneſs* and *Majeſty* of *God*; And that His *Glory* cou'd not be Advanced by being *Crucify'd betwixt two Thieves*, as ſhe words it.

Here I muſt tell the Reader that the Arguments which I put in the Mouth of *Lucifer* were not borrow'd from this of *Bourignon* (with which they ſo exactly agree) but were wrote many years before I ſaw any of her Books, or had ſo much as heard of her Name.

But when I Read them in her, it was a Great Confirmation to me, of the Truth of my Reaſoning, when I found the ſame Arguments made uſe of by one whom the *Devil* had *Deluded*, and *Poſſeſs'd* to as High, and perhaps a Greater Degree of *Enthuſiaſtical Madneſs*, *Blaſphemous Pride*, and *Wilde* Heretical *Notions*, than any Age can Produce, ſince *Simon Magus*, who Boaſted *Himſelf* to be *The mighty Power of God*; and in many things ſhe Exceeded him.

I have Mention'd her, becauſe her *Infection* has ſpread ſtrangly in *Holland* (that Soil *Fertile* of *Religions*) and the Adjacent Countrys; Has lately taken Root in *Scotland*; and at laſt has come to *London*, where her Book beforemention'd was Printed 1696. and too much Recommended; and has Travell'd into ſeveral Parts of the *Country*. Inſomuch that the *Bourignoniſts* Deſerve now their *Claſs*, in the firſt *Forme* of the *Hereticks*. They have Gain'd ſome Learned Men, who have Drawn their *Pens* in their Cauſe, both *Here* and *Abroad*, ſome Tranſlating the Books of Mrs. *Bourignon*, and others writing in Defence of Her and Them. But if ſeaſonably and Diligently *Attack'd*, it is to be

be hop'd that they may not make Great *In-roads* upon *Christianity*, at leaſt in our Parts: otherwiſe they will, in all appearence, become Formidable; and, like the *Quakers*, or the *Saxons*, Grow upon us till we muſt be forc'd to let them Live with us; and Compound at laſt for an *Act* of *Toleration*.

5. This is the *War* which the *Devil* Manages here *Below*, the ſame which He *Fought* in *Heaven*. I have ſhewn you ſome of His Armys, they are Diſcoverable by their *Colours*; the *Field* is always *Pride*, whatever other *Device* is wrought upon it. And this miſleads them into all Error, firſt, a wrong Notion of *God*; which leads them into a wrong Notion of *Chriſt*, His *Nature* and *Office*; and that is Productive of all the Hydra *Hereſies* we have Mention'd, and of Many more, which it wou'd be tedious to Examine in ſo ſhort an Eſſay: But thoſe I have Nam'd are the Chief, and Mother of all the Reſt: And *Pride* the Grand-Mother of all.

The firſt Tentation of the *Devil* to *Man*, was, That they ſhou'd be as *Gods*. And he has Perſwaded ſome ſince that they really are *Gods*, even *Equal* to *God*, in *Equality it ſelf*, as *Pure* and *Holy* as *He* is, as *Harmleſs* and *Innocent* as *Chriſt*; but Preferable to all Mortals, *Meeker* than *Moſes*, *Stronger* than *Samſon*, *wiſer* than *Solomon* &c. Nay they go farther, and make their *Soul* a *Part* of *God*, of the ſame *Subſtance*, *Perſon*, and *Eſſence* with *God*, and therefore to be *Infinit in it ſelf*, and without *Beginning* as well as *Ending*. This is Copying after *Lucifer*, and even out-doing of Him, in His *Blaſphemous* Pride! The *Phariſees* Advanced themſelves beyond all other Men, as to *Piety* and *Holineſs*, but not to be Quite Free from *Sin*, as the *Quakers* and *Bourignon* do Pretend.

Snake in the Graſs 2d *Edict. Sect.* II. III. and IV.

The *Gnoſticks* gave themſelves that Gaudy Name, from their ſuppos'd *Knowledg* Exceeding that of other *Chriſtians*.

And all the way down from them to *Bourignon* and

the *Quakers*, All the *Hereſi-Archs* ſet up upon *Pride*, and *High value* for themſelves; with as great *Contempt* of other Men.

Our *Phariſees* got the Name of *Puritans*, from the High *Purity* to which they Pretended.

And all our *Sects* have ariſen from thoſe who call'd themſelves *Gifted-Men*, and *Boaſted* in their wonderful Attainments, ſufficient (as they gave out) to *Superſede* all *Eſtabliſh'd Conſtitutions*, tho', at firſt Inſtituted by *God* Himſelf. Hence that *Spirit* of *Pride* which did *Inſpire* them, Gave ſome of them to be *Apoſtles*, ſome *Prophets*, ſome *Evangeliſts*, ſome *Teachers*, and *Preachers*, without any *outward Commiſſion*, Diſdaining the *Humility* of *Succeſſion*, continu'd by *Vicarious Ordination*, from *Chriſt* and the *Apoſtles*, upon which the *Church* has been Built, and Preſerv'd to this Day.

And what vile *Contempt* and *Deſpite* they All have powr'd out againſt the *Church*, and their *Superiors*, has fill'd the World.

To Curb and ſubdue this *Spirit* of *Pride*, was the end of *Chriſt*'s comming in the Fleſh; who fought againſt him with the Arms of *Humility* and *Love*; which is the Inſeperable *Badge* of *Chriſt* and His *Diciples*, by which they are known, and out ſhine all the Falſe *Glories* and *Pomp* of Hypocritical *Pride* and *Oſtentation*.

I have Endeavour'd to Trace this *Pride* from its firſt *Riſe* in *Heaven*; and ſhewn its *Progreſs* upon *Earth*; and that it is the *Mother* and *Nurſe* of all the *Hereſies* in the *Church*; And as it was the firſt *Sin*, ſo is it a Principal Ingredient in all our Sins. The *Jews* had a ſaying, that there was a *Grain* of the *Golden Calf* in all their after Judgments. And we may truly ſay, that there is a Spice of the firſt *Sin*, that is, *Pride*, in all our *Sins*, and *Deluſions*. And if we ſearch Impartially, we ſhall find it. This Corrupts both our *Practice* and our

Princi-

Principles, and hinders us as much to *Work* as to *Believe* aright.

The *Devil* is Equally Concern'd againſt Both. And let me here Inſtance in two Particulars, which have Rais'd Great Conteſt in the World.

The Firſt is the Diſpute about *Grace*. The *Devil* knowing our *Weakneſs*, and that we are not able of our ſelves, to help our ſelves, has endeavour'd to Diſarm us of the aſſiſtance of *God's Grace* (without which we are not able ſo much as to think a good Thought) by this Suggeſtion of *Pride*, That we have ſtrength enough of our own to Perform all that is Requir'd of us; and therefore need ask no Aſſiſtance of extraordinary *Grace*: That there is no other *Grace* given to *Man*, but that *Reaſon* with which *God* Endows Each Man, and therefore which is *Natural* to him: That nothing *Supernatural* is to be Expected in this World: That it is a Tempting of *God* to Ask for or Expect any ſuch thing: That it Hinders our own Endeavours, while we look for *Supernatural* Aſſiſtance. And other ſuch like Arguments as theſe. XII.

Pelagius our Country-Man was a Great *General* upon this Head of the *War*: And he has not a *Few* or *Inconſiderable* Part of this Nation, and elſewhere of his *Followers*. The *Libertines* every where are Inliſted under his *Banner*. And they think themſelves no mean Men. They Command *Wit* and *Raillery*, and Mighty *Numbers*. They call it a Reflection upon *God*, to ſay that He has not made Man *Perfect*, and with ſufficient Powers to Perform what God has Requir'd of him.

But they forget that *Man* is *Fallen* from that State in which *God* at firſt did Create him; and therefore, as a Man who has Lam'd himſelf, he needs more Help then his own Leggs.

But beſides this, ſuppoſe Man in his utmoſt Perfection, is it any Reflection upon the *Power*, *Goodneſs*, or *Wiſdom* of *God*, to make him ſtill Dependent upon *God*, and to need

need the Assistance of His *Grace?* as the *Earth* do's the Influence of the *Sun*; and yet the *Earth* is *Perfect* in its Kind.

Man in his Fallen Estate has Powers still left him to *Begg* and sue to God for His Assistance, and to Attend those *Means* of *Grace* which he has Commanded, the *Prayers* and *Sacraments* of His *Church*; which whosoever do's *Sincerely* and *Diligently*, God has given them His *Promise* to Bestow His *Grace* upon them, sufficient for their Need.

And they who will not be at this Pains, but Trust to the *Plea* of the *Un-profitable servant*, that they serve a *severe* Master, who *Reaps* where he did not *Sow*, and *Exacts* more than he gave them Abilities to Perform, will, with him who *Hid* his *Talent*, be Condemn'd out of their own Mouths; because that Consideration, if it were true, shou'd make them Double their Diligence; and not Neglect those *Means* which their *Lord* has Appointed.

They are loath to *Share* with Him the *Glory* of their *Salvation*, they wou'd do all themselves. But He will not *Share* with them, He will have all the Whole *Glory* of it, for to Him only it does Appertain. And they whose *Pride*, will not suffer them to submit *Absolutely* and without *Reserve* to Him, must have their Portion with those who *Rebel* against Him.

XIII. The other snare of the *Devil*, which I mention'd is the Dispute about *Faith* and *Works*, which has made a Great Bustle in the World; and this is near of Kin to the last; for some are Perswaded to Lean wholly upon their own *Works*, and to esteem of *Faith* only as an Empty *Notion*, and mere *Imagination*, of no *Vertue* or *Efficacy* at all. That there is no *Trust* in any other, tho' in *Christ* Himself. That we shall be Reckon'd with only according to the *Works* that we have done, and not according to what we *Believe* Another has done for Us, which can no ways be *Imputed* unto Us.

Others

Others again are Tempted wholly to Neglect *Works*, and Lean all upon *Faith*. They think the Doctrine of *Works* to be Great *Arrogance* and *Pride*, in Aſſuming to our ſelves the merit of our Salvation, which is Due only to *God*. That becauſe He ought to have the whole *Glory*, therefore we ought not to Intermix any of our *Works* at all, but to Live only by *Faith* in Him. That our *Righteouſneſs* is *Filthy Raggs*, and therefore cannot be Accepted by Him, nor are worthy to be Accepted: And Therefore can *Add* or *Help* nothing, no not in the leaſt Tittle, to our Salvation: But on the Contrary, that we ought to Renounce them, and Diveſt our ſelves wholly of them; and Truſt to God's *Mercy* without them; which they ſuppoſe has no Conſideration at all of them: But *Juſtifies* the *Elect* without any Reſpect to them; And therefore *Loves* the *Saints* in all their *Sins*; That they are not the leſs *Beloved* while wallowing in their *Sins*; becauſe Gods Love is *Free*, and without Regard to our Performances; That therefore there ought to be no *Sorrow* for *Sin*, that this is contrary to a true *Godly Frame*. This the *Antimonians*, (who are ſet up on High now in *London*) have *Preach'd* and *Printed* in their Books. Particularly the Famous Dr. *Criſp*. Nay they go farther, they make neither *Faith* nor *Works* neceſſary, for that, they ſay, wou'd hinder the *Freedom* of *God's Love*, and make it *Conditional* (which they Abhor to think) and to depend upon any thing that is in Us to do. They call *Faith* therefore only an *Eccho* of the *Soul* anſwering to the *Call* of *God*, and ſaying *I come* without any Change in the Man. But that the *Soul* which has not that *Eccho* is not the leſs ſafe. For they Reſolve all into the Abſolute *Decree* of God, without Reſpect either to *Faith* or *Works* on our Part. This is the Plea of *Lucifer* for himſelf, that he was Over-Rul'd in *Heaven*, by *Abſolute Power*, without Reſpect to *Juſtice*; for that he had *Merit* beyond many of thoſe *Angels* who *Stood*, tho' he and others Better than they

Fell.

Fell. And the ſame Argument is taken up by many of His *Followers* at this *Day*, who have Bewildred their Underſtandings in the Intricate *Mazes* of *Abſolute Decrees*, Un-Conditionate *Election* and *Reprobation*, ſo as to Confound themſelves, and ſtop their Endeavours from *working out their own Salvation*, as they are Commanded. The *Anti-Nomians* ſay that *Chriſt* has *wrought* All for us, ſo that we need not *Work*. And that to offer to Add *our Works* to *His* is *Preſumption*, and an Under-Valuing of His, as if His were not Sufficient. They ſay, that He bore not only the *Pollution*, and *Filth* of *Sin* (as before has been Mention'd) but the *Sadneſs* and *Sorrow* for it too, all that was Due to it; and that therefore whoever has any *Sadneſs* or *Sorrow* for *Sin* is out of *Chriſt*, and in a Falſe way.

See the many *Snares* of the *Devil* to keep Men from *Repentance*, and Harden them in their *Sins*!

Here he *Guilds* his *Poyſon* with a ſeeming *Truſt* in *God*, as when he Tempted *Chriſt* to throw Himſelf down from the *Pinacle*, that He might thereby Tempt *God*.

And this is the very caſe here, for to neglect thoſe *Works* which *Chriſt* has Commanded, out of a ſeeming *Faith* in Him, and *Deference* towards Him, as if we wou'd not Preſume to mix our *Works* with *His*, all this is a Downright *Tempting* of Him, to Excuſe our ſelves from what He has *Commanded*, on Pretence of Truſting to what He has *Promis'd* or *Decreed* ſecretly from Eternity, as if theſe cou'd Interfer, and His *Decrees* diſſolve His *Commands*.

But ſay theſe Men, it is He who *Worketh* all the Good that is in us, therefore what need we *Work*?

I anſwer. Therefore we ought to *Work*. Therefore He *Works* in Us, that we ſhould *Work*, that is, *Work* with Him. This is the very Argument of the *Apoſtle*. Phil. 2. 12, 13. *Work out your own Salvation with Fear and Trembling; for it is God who Worketh in you, both to Will and to Do of His good Pleaſure.*

All

All the Good in us, *God* worketh it. Therefore all the *Glory* is to Him, and none to us at all.

But when we *Work* with *God*, our *Works* are full of *Imperfections*, which come from our ſelves, therefore we *Truſt* not in them. Here then is our *Faith viz.* In the *Perfect Work* and *Obedience* of *Chriſt* to the Whole *Law*, which All of us have many ways Broken; and His undergoing the *Curſe* of the Law which was Due to our *Breaches* of the Law. And this being Apply'd to Us, by a true Lively *Faith*, which *Worketh* by *Love*, and a ſincere *Repentance* and *ſenſe* of our *Sin*, tho not Equal to the *Demerit*, yet to our weak *Abilities*; And for what is Defective, when we have done as much as we can do, and are ſorry that we can do no more, it is *ſupply'd*, and we *Accepted* in the *Perfect obedience* of *Chriſt*, and His *Sufferings* of *Infinit Value* for that wherein we have been *Deficient*, when we fully *Truſt* in and *Believe* the *Promiſes* of *God*, that we ſhall have *Remiſſion* through *Chriſt*; this is our *Faith*, by which we Apply the *Merit* of the *Sufferings* of *Chriſt* to our ſelves.

1. And then is His Rightouſneſs *Imputed* unto us, as our *Sins* were to Him. Not that He was a *Sinner*, (as the *Anti-nomians* ſay) tho' He Bore our *Sins*; or that His *Righteouſneſs*, which is *Infinit*, can be *Inherent* in us ſo as to make Us as *Righteons* as He is (as the *Quakers* and ſome others ſpeak) But that He has given Us a Right to Plead His *Righteouſneſs* and *Sufferings* on our behalf, as Perform'd for us, in our *Nature*, and in our *Stead*.

This wholeſome and neceſſary Doctrine of *Imputation* has been Greatly ſtrain'd, and turn'd into a *Cant* by many of our *Diſſenters* ſince 1640. who wou'd thereby have the whole *Righteouſneſs* of *Chriſt*, not only *Apply'd* but *Transferr'd* to us, to become *our Righteouſneſs* and *Inherent* in Us; ſo as to *Superſed* all *our own Righteouſneſs*, or any *Endeavours* on our ſide, not only from having any *Merit* (which is moſt True) but from being any way *Neceſſary* or *Beneficial* towards our *Salvation*.

This has given Occaſion to others, in *Odium* to this vile Extravagance, quite to throw off the *Doctrine*, and Redicule the very Name of *Imputation*, which is as Dangerous an *Error* on the other ſide; for it is (when Rightly Underſtood) a Neceſſary Conſequence of the Doctrine of *Satisfaction*; and the Means whereby the *Satisfaction* which *Chriſt* made for our *Sins* is Apply'd, and made Profitable to us; without which it cou'd be of no Advantage to us, for if it were not *Imputed* to us, how wou'd it Concern us? what Benefit cou'd we Reap from it? No Benefit at all, ſay the *Socinians* and *Quakers*, more than as an *Example*, like the *Sufferings* of other *Good Men*; which are not *Imputed* to any others. *Solomon Eccles*, a Great *Prophet* of the *Quakers* ſays in his Letter to one *Rob. Porter*, That the *Blood* of *Chriſt*, which was *Shed* upon the *Croſs*, was *no more than the Blood of another Saint*; and adds, *God will overthrow your Faith, and your Imputative Righteousneſs too. Such as have Chriſt in them* (ſays *George Fox* in his *Great Myſtery*. p. 183.) *they have the Righteouſneſs it ſelf, without Imputation.* For they ſuppoſe their *Light within* to be not only an *Illumination* or *Influence* ſent into their Hearts by *Chriſt*, but to be the very *Chriſt* it ſelf; and that there is none other. And conſequently that they have the whole *Righteouſneſs* of *Chriſt* Inherent in them; and that it thus becomes their own *Righteouſneſs* without *Imputation*.

See *Snake in the Graſs*. Sect. x. p. 138. of the 3*d*. *Edit*.

William Pen, in his *ſerious Apology*. p. 148. Speaking of our *Juſtification* by the *Righteouſneſs which Chriſt hath Fulfilled in his own Perſon for us*, ſays, *And indeed, this we Deny, and Boldly Affirm it, In the Name of the Lord, to be the Doctrin of Devils, and an Arm of the ſea of Corruption, which does now Deluge the whole World*. It is Dreadfully Aſtoniſhing to ſee the *Heart* and *Foundation* of the whole *Chriſtian* Religion thus call'd *The Doctrine of Devils*, and that *Boldly* In the Name of the Lord! Theſe men throw off the *Righteouſneſs* of *Chriſt*, that they may Eſtabliſh *their own Righteouſneſs*, which they call *Chriſts*. They may be Nam'd *Sui-fidians*, for making the *Righteouſneſs* of *Chriſt*

own

their own, without *Imputation*, they Truſt wholly in *Themſelves*, and Reject the *Imputation* of the *Righteouſneſs* of any other.

And this they call their Deep *Knowledg* in the *Myſteries* of *God*: And by this Expect to be Sav'd. As *Simon Magus* (the Father of the *Gnoſticks*, *Quakers*, *Soli-fidians*, and *Anti Nomians*) who taught that Men might be ſav'd by their *Knowledg*, however *Vicious* their *Lives* were; or (which is the ſame) that nothing they do is *Vicious*, as being the *Immediat* Dictats of the *H. Ghoſt*, or *Light within* them.

Here we may ſee the Dangerous Error of both the Extreams before mentioned, of thoſe who make a jeſt of *Faith*, and Place all in their *Opus Operatum*, in their own Performance. And, on the other hand, of thoſe *Soli-fidians* who throw off all *Works* on Pretence to Magnify *Faith*.

Theſe are the *Fiery Darts* of the *Devil*, by which he endeavours to Ruin the Souls of Men, undermining the Foundation of our *Chriſtian Faith*, with his *Falſe* and *Pernicious Gloſſes*. That where He cannot Beat Men from the Belief of the *Incarnation* and *Satisfaction* of *Chriſt*, he may by theſe means, render them Uſeleſs to Us.

He Seperates *Faith* and *Works*; and ſets them up in Oppoſition to each other: And whatever ſide Prevails He is ſure of Both ſides. Becauſe *Faith* and *Works* are not to be *Seperated*; And whoever *Seperates* them has *Err'd* from the *Faith*.

Our B. *Saviour* makes them both one. For being ask'd, *What ſhall we do that we might Work the Works of God?* Jeſus *Anſwer'd and ſaid unto them, This is the Work of God, that ye Believe on Him whom He hath ſent.* Joh. vi, 29. For their are *Works* of our *Minds*, and they are the Cheif *Works*, and *Faith* is one of theſe *Works*. We muſt not confine the Notion of *Works* to the operations only of our *Hands* or our *Feet*. And if *Faith* be a *Work* (as our *Saviour* ſays it is) where then is the *War* that has been ſet up betwixt *Faith* and *Works*?

I will End all I have ſaid of *Grace* in the laſt *Section*, and of *Faith* and *Works* in this, with the Words of St. *Paul* Eph. 2. 8. *By Grace are ye ſaved, through Faith; And that not of your ſelves, it is the Gift of God; not of Works, leſt any Man ſhou'd Boaſt.* That is, not of *our own Works* which *Faith* is not; for it is the *Gift* of *God*. And therefore we have no Pretence to *Boaſt* in it. And if His *Gift*, and His only, How *Careful* ought we to be in Attending thoſe *Means* of *Grace*, the *Prayers* and *Sacraments* in the *Church*, which He has Commanded, and to the Due Performance of which He has Annex'd His *Infallible Promiſe* of Giving Us that *Faith*, which we cannot otherwiſe obtain of our ſelves. And we have no *Promiſe* or *Grounds* of *Expectance* to *Receive* it any otherwiſe. And without it we ſhall never ſee God. *Heb.* xi. 6.

2. But all this is loſt to ſome Men, who think all *Means* uſeleſs, becauſe as they ſuppoſe, there is an *Irreverſible* Decree already gone forth upon Every Man, of *Happineſs* or *Miſery*, which no *Means* that can be us'd will ever Alter. That this *Decree* has been from *Eternity*, tho' *Secret* to Us. And therefore, that all our *Labour* all our *Means* are Perfectly in vain; that there is nothing to be done, but to Fold our Arms, and Expect the Iſſue of God's *Secret Decree*, which is already Paſt, and therefore that it is no matter whether we obey the Commands of God, or not. That they were Given us to no End, as to our *Salvation*, which do's not Depend upon them, but only upon the ſuppos'd *Decree*. Thus has the *Arch-Enemy* Blinded their Eyes, and ty'd up their Hands from working towards their own Salvation. And thrown them upon a Freſh Provocation of Scearching into God's *Secret* Councils, which He has Forbidden. *The Secret things belong unto the Lord our God: But thoſe things which are Reveal'd belong unto us, and to our Children, for ever, that we may do all the Words of this Law*, Deut. xxix. 29.

What is *Reveal'd* only is the *Rule* of our *Duty*, Why then do we Scearch into thoſe *Decrees*, which we call *Secret*?

Secret? If God will have them *Secret*, why will not we let them be *Secret*?

He smote 50070 of the *Bethshemites*, with a great Slaughter because they looked into His *Ark*. *Who then is able to stand before this Holy Lord God*? And who Dare *Pry* into what He has Reserv'd as a *Secret* from us? vi. 19. 1 *Sam.*

But this we may be sure of, that his *Commands* or His *Promises* cannot Contradict His *Decrees* how *Secret* soever. And therefore we ought Diligently to obey His Commands; and Chearfully to *Trust* in his *Promises*, without Confounding our selves about Suppos'd *Decrees* of which we know nothing at all, nor ought to Enquire.

I have Read a story of a Pious Man who was much troubl'd about his *Election* or *Reprobation*, pray'd Earnestly that God wou'd let him know whether he were *Pre-Destinated* to *Salvation*? And that a *Voice* answer'd him, *what if you did Know*? To which he Reply'd, that if he were sure to be *Sav'd* in the End, how Chearfully cou'd he Despise all the Alurements of *Flesh* and *Blood*, and with Joy follow all the Commands of *Christ*, even to the *Death*. Wou'd you do all this, said the *Voice*, if you were sure to be Sav'd? Which he having faithfully Promis'd, the *Voice* answer'd once more, *Then do so, and you shall be sure to be Sav'd*.

Whether the story be true or not it is no matter; the *Moral* of it do's Determine this Question. This is the only way to make *our Calling and Election sure*. Let us *Work* and not *Dispute*, not Perplex our selves about *Hidden Decrees*, but see to follow that which is *Plainly Commanded*, and then we may safely *Trust* to what is *Promis'd*; and *Commit our Souls to God, in well-doing, as unto a Faithful Creator*. Let us look upon every thing which weakens our Hands in this, to be (as it truly is) the Suggestion of the *Devil*: And let us shake off that *Lethargy* of *Glaring* upon *Decrees*, which we understand not, till it Transformes us into *Stone*, that we have neither *Courage* nor *Power* to move Hand or Foot towards *Heaven*; but stand *Dozing* upon that Earth, which we find *Sinking*; and

Helpless,

Helpleſs, let it *Sink*, and our ſelves with it, even into *Hell*, crying out, *what can we Help it, for we are Decreed*? Yet never offer to move one Foot from off it! This is *Enchantment* indeed, and a Wonderful Degree of it. It is like a Man's head turning Round upon a *Precipice*, which makes him *Run* to meet his *Death*. It is ſaid, that a *Squirrel* having once faſten'd its Eye upon that of a *Rattle-Snake*, has no Power to look off him, but Dancing from bough to bough, with a fearful Crying, leaps down at laſt upon the Ground, and Darts its ſelf into his Mouth. This is too like the Condition of theſe Men, whom nothing will Detain, whom no Argument can Perſwade from their own Ruin. The old *Serpent* has caught them with the Enchantment of his Eye, and they are Dancing themſelves into his Mouth. The *Eternal* and *Secret Decrees* of *God* are a *Precipice* enough to turn the Head of an *Angel*, they *Vail* their *Faces*, and Dare not *Pry* into that *Infinit Abiſs*! Yet Poor *Man* will not be Content unleſs he can Fathom it, and will leap into that *Gulph*, tho' he is ſure it muſt *Swallow* him. Is there any thing in *God*, which we *Muſt* not, *Cannot* know? Yes ſure, for nothing but *Infinit* can Comprehend *Infinit*. And what is that which is *Hidden* and *Inacceſſible* in *God*, if not His *Eternal* and *Secret Decrees*? And what can follow our Preſſing in upon theſe, but *Confuſion* and *Deſtruction* to our ſelves? Eſpecially when God has *Commanded* that we ſhou'd not Preſs upon theſe, *Threatn'd* us ſeverly if we do; and has, for an Example to us, powr'd out His *Vengeance*, in a Dreadful Manner, upon the Heads of thoſe who wou'd not be Reſtrain'd from this Un-warrantable and Preſumptuous *Curioſity* of *Prying* into His *Secrets*.

3. But after all, what is the Ground of theſe ſuppos'd Hidden *Decrees* of *God*, with which theſe Men have ſo Unmeaſurably Perplex'd themſelves?

They are all Founded upon the very weak Reaſonings of Short-ſighted Men concerning the *Fore-knowledge* of *God*: Which being *Certain* and *Infallible*, Conſequently they Argue,

Argue, that whatever He *Fore-saw* from *Eternity*, must *Necessarily* come to Pass That therefore it cannot be left to the *Liberty* of our *will* to Act otherwise than Exactly according to what God has *Fore-seen*, else that it wou'd be in our Power to Defeat Gods *Fore-knowledge*, and render it *Fallible*. Hence they throw off all *Free-will*, and make it Inconsistent with, the *Fore-knowledge* of *God*. And then again, from the *Certainty* of God's *Fore-knowledg*, they Inferr, that this is Tantamount to a *Decree*, or that God has from Eternity *Decreed* all those Events which He *Fore-saw*.

They say that *God* is the same from and to *Eternity*: that all things *Past*, *Present*, and *To come*, are *Present* with *God*, who beholds all things with one *Intuitive* Act; without *Succession* of *Time*, which Measures our Actions here Below. And therefore that All God's *Decrees* are from *Eternity*: And since He has *Decreed* the *Reprobation* of the *Wicked*, and the *Election* of the *Just*, it must follow that He has *Decreed* it from *Eternity*. And thence they Inferr that such *Decrees* being already Past, they are *Irreversible*, and cannot be Alter'd by any thing that we can do: And therefore that it signifies nothing what we do whether *Good* or *Bad*, for that our *Sentence* is already Pronounc'd, tho' we know it not.

That God having *Decreed* to *Love* the *Elect*, He *Loves* them, tho' in their Grossest *Sins*: And *Hates* the *Reprobate*, because He has so *Decreed*, tho' in the most *Vertuous* Actions: That He *Loves* them never the more for their *Good* Actions; nor is any whit the more *Displeased* with the *Elect* for their *Sins*.

Now in Answer to these *Fatal* and *Diabolical* Suggestions, I wou'd Recall these Men a little to Consider of their own way of Reasoning. For if there be no *Succession* of *Time* in *God*; that *Eternity* is but one Enduring *Instant*; That therefore *Past*, *Present*, and *To come* are all one with *God*, that All things are *Present* to Him; then it must follow that *Fore-knowledge*, and *Præ-Destination* are words only fitted to our Capacities, who cannot Apprehend *Duration* with-

without *Succeſſion* of *Time*, which Meaſures all *Duration* to us. And there being no *Paſt* or *Future* in *God*, Conſequently tho' He *Knows* all things, yet He *Fore-knows* nothing; and tho' He has *Decreed*, yet not *Præ-Decreed*, and there is no ſuch thing as *Præ-Deſtination* in *God*, that is, not *Properly*, and in the ſtrictneſs of the thing, tho' the word is us'd in H. *Scripture*, as many others are, only to Comply with our *Weakneſs*, who cou'd Underſtand Nothing of *God* from Words ſpoke of Him *Strictly* and *Properly* according to His *Incomprehenſible Nature*. There are no ſuch *Words* among *Men*, or *Intelligible* to *Men*. And therefore we muſt not Argue *Strictly* and *Philoſophically* from ſuch *Words*, more than from *God*'s coming down to ſee whether Mens *Sins* were according to the *Cry* of them which had gone up to Him, and the like.

Now there is no Difficulty in God's *Knowledge* or *Decrees*, to ſay that He *Knows* our *Sins*, and *Decrees* Puniſhment to them, and *Happineſs* to thoſe that are *Good*. For this is *Juſt*, and what every one do's Allow. But all the Objection is in the particle *Fore* or *Præ*, *Foreknowledge* or *Præ-deſtination*, which being conſider'd as *Before* our Actions, are ſuppos'd to lay a *Force* upon them, and take away the *Freedom* of our *Will*.

But there being no ſuch thing as *Fore* or *After* in *God*, Conſequently our whole Reaſoning upon them is out of Doors; and all the Dreadful Conſequences before Mention'd are only *Chimeras* of our own, proceeding all upon a wrong Notion of *God*, while we Endeavour to Meaſure Him by our ſhort skantling, and Argue from Propertys, which we muſt Confeſs that we only *Suppoſe* to be in Him; but know, at the ſame time, that they do not belong to Him.

If it be ſaid, that we cannot Argue otherwiſe of theſe *Hidden* things of God, which are not *Reveal'd* to us.

I Grant it. But then the right Conſequence is that we ſhou'd let them alone. At leaſt, ſince we cannot Argue *Truly* and *Properly* of them, that we ſhou'd not draw *Conſequences* as *Certain*, from *Præmiſes* which are altogether

Un-

Uncertain. And where we Confeſs that we cannot Argue *Right*, the beſt way is not to Argue at all; Eſpecially where we are Forbidden; and the Effects of it are of ſuch Terrible Conſequence.

If any think that I have *Criticis'd* too nicely upon *Foreknowledge*, and *Pra-Deſtination*, let them Conſider that I have only Repeated what the *Prædeſtinarians* do Urge on their ſide. They Build upon that *Nicety*, and thence Inferr God's Eternal *Decrees*: And I have ſhewn, that from the ſame *Nicety*, all their *Superſtructure* falls to the Ground, having, by their own Confeſſion, but an *Imaginary Foundation.*

Come then let us Speak a little more Plainly. Some cannot Reconcile the *Certainty* of Gods *Knowledge*, with the *Freedom* of our *Will*: For ſay they, His *Knowledge* is *Determinate*, elſe were it not *Certain.* And if He knows that I will *Determine* my *Choice* to ſuch an Action, then can I not *Chooſe* any otherwiſe; which takes away the *Freedom* of my *Choice.*

I Anſwer, That if God ſees that I will *Determin* my *Choice* ſo or ſo, and *Determin* it *Freely*, then I muſt *Determin* it *Freely*, and not *Neceſſarily*, becauſe He ſees that I will do it *Freely* and not *Neceſſarily.*

And His knowing what I do, do's no more put any *Neceſſity* upon me, than my ſeeing a Man *Walk* (ſuppoſing the utmoſt *Certainty* of my Senſes) puts him under a *Neceſſity* of *Walking.* It is true, that if I ſee him *Walk*, and my Eyes do not Deceive me, the Conſequence is Certain that he do's *Walk*: But none do's Inferr from hence, that my *Seeing* takes away the *Freedom* of his *Will*, or puts him under any *Neceſſity* of *Walking.*

God ſees every thing Act according to the *Nature* which He has Given to it. Thus He ſees the *Sun* move, and a *Man* walk; but He ſees the one Move *Neceſſarily* and not by *Choice*, and the other Walk by his own *Choice.* And the *Knowledge* of *God* is Equally *Certain* in Both Caſes, therefore there is no *Neceſſity* ariſes from the *Certainty* of His *Knowledge.*

And now I wou'd Desire these men to Consider the Consequences of their Hypothesis.

They wou'd put it out of the Power of God to make a Creature, with *Free-will*: which wou'd be to Destroy the most Glorious Part of the Creation; and the most Signal and wonderful Instance of the *Power* and *Wisdom* of *God*, in Governing the Wills of *Men*, even in their full *Freedom*. Without this God could have no *Reasonable* Service paid to Him. There cou'd be no *Rewards* or *Punishments*, because no *Choice*, more than in a stone falling down. No *Vertue*, no *Sin*, no *Wisdom* or *Folly* amongst *Men*. Then all the *Promises* of *God*, His *Threatnings*, and *Exhortations*, even the coming of *Christ* in the *Flesh*, His *Death* and *Passion* were all to no Purpose, were mere *Banters* upon *Mankind*, if *Man* have no *Choice*, no *Free-will* to go to the Right hand or to the Left. *Have I any Pleasure at all that the Wicked shou'd Dye? Saith the Lord God; and not that he shou'd Return from his ways and Live.* And *why will ye Dye, O House of Israel?* Why? Because (they might say, upon this Scheme) you have *Decreed* us to *Dye*, and we have no *Choice* no *Power* to do any otherwise then we do.

Ezek. xviii. 23. *ver.* 31.

It is as if I shou'd Bind a Man Hand and Foot, Lock him into a House, then set *Fire* to it; and ask him, *Why will you stay there and be Burn'd? As I Live, I have no Pleasure in your Death*, &c. This wou'd be a *Mocking* and *Insulting* upon his *Misery*.

This wou'd be making *God* the *Author* of all the *Sin* in the World. For where there is no *Choice*, there can be no *Sin*. Therefore those *Creatures* who have no *Choice*, are Incapable of *Sin*, as *Trees*, *Stones*, *Beasts* &c.

And as there cou'd be no *Sin* against *God*, so cou'd there be no *Offence* against *Man*. No man ought to be Punished for *Murther*, *Theft*, *Robbery* &c. If he be carry'd to it by a Fatal *Necessity*, which he cannot Resist. Therefore Men *Distracted*, or in *Feavours*, are not Lyable to *Law*, because they are not suppos'd Capable of the use of their *Reason*, whereby they may Govern their *Choice* in their Actions.

I may Add that there is nothing more *Self-Evident*, no not the Perception of our out-ward *Senſes*, than *Free-will* in Man; who do's not Perceive that it is in his Power to do this or that? And all the *Repentance* and *Regret* in Man for his *Follies*, ariſes from this Conſideration, that he might have done otherwiſe. Without this, there cou'd be no ſuch thing as *Repentance*; no nor of *Council* and *Advice*, or indeed of any *Thinking* at all. Without this Man cou'd not be a *Reaſonable* Creature: for where there is no *Choice*, there can be no *Reaſon*, at leaſt, no uſe of our *Reaſon*.

It is *Liberty* and *Free-will* which Confounds all thoſe *Atheiſts*, who wou'd Reduce Every thing, even *God* Himſelf, to mere *Matter*: For let *Matter* be Refin'd as far as *Imagination* can ſtretch it, it can never come from under the Laws of *Neceſſity*: All its *Motions* are Perſcrib'd, and muſt proceed Exactly according to its *Mechaniſm*, and cannot vary in the leaſt Tittle. But the *Freedom* of *Will* to Act this way, or the Contrary, exceeds all *Rules* of *Mechaniſm*; and is an *Image* of *God* which cannot be Impreſs'd upon *Matter*. And when the *Devil* or *Man* (by his Inſtigation) wou'd ſhrow'd their *Sin* under this ſeeming *Neceſſity*, it is to throw it upon *God*: But their own Conſciences fly in their Faces, and tells them that they might have Helpt it; and therefore that their *Sin* lys at their own Door.

XIV. How far any or All of the *Errors* and *Hereſies* before Mentioned, or what others of the like Nature, did Prevail in the Ancient Ages of the World, of which we have little Account, and before the *Flood*, we cannot now Determine: But this we may be Aſſur'd of, that there were Groſs *Errors* and *Hereſies* amongſt them: And that theſe, as well as thoſe of which we have the Account, were Inſtigated and Promoted by the *Arch-Enemy*, who firſt Tempted *Man* to *Sin*, after his own Example; And has, and will to the End of the World *Seduce* Mankind, as far as in his Power.

And God has Permitted him Great *Power*, and Great *Succeſs*; which will all turn, no Doubt, to the Greater *Glory* of *God* in the End, and to the Encreaſe of Endleſs *Happinneſs* to thoſe who are ſubjected to Great *Tryals* and *Tentations*, and ſhall Continue *Faithful* unto the End.

God has had His *City* from the Beginning; and the *Devil* his *Camp*, laying *Siege* to it; and often *Waſting*, and almoſt *Deſtroying* it; whereby *God* ſhew'd His *Almighty Power*, and *Love* to His *Church*, in His *Miraculous* Defence of it, amidſt ſo many and Great Dangers.

Of which this *Attempt* is Deſign'd by way of a *Hiſtory*, Deduc'd from the Beginning of that firſt *Revolt* in *Heaven*; and the various *Succeſſes* of the ſame *War* carry'd on upon the *Earth* ever ſince the Fatal *Seduction* of our firſt *Parents* in *Paradice*.

And the Low Ebb to which the *Church* was often Reduc'd, and yet ſtill Deliver'd, will ſtrengthen our Hearts in thoſe *Afflictions* and *Depreſſions* of this *City of God* which we ſee in our times; And not only keep us from *Deſpair*, but give us a Lively *Hope*, Encreaſe our *Faith*, and ſtir up our *Courage*, always to *Work* and never to *Deſpond*, when we know that *God* is on our ſide, and that we muſt *Overcome* in the End, if we *Faint* not, and give up the Cauſe, for want of *Truſt* in *God*; and Looſe both our *Labour* and *Reward*.

Therefore that we may ſee that Nothing *New* has befallen Us; Let us look into the Several Ages of the World. Whom find we that walked with God, or fought on his ſide, but *Abel*, *Seth*, *Enoch*, and *Noah* before the *Flood*?

Then was the whole World Deſtroy'd for its Wickedneſs except *Eight* Perſons. After the *Flood*, how ſoon did *Nimrod* and the Builders of *Babel* declare their *Pride*: And the whole World receiv'd this Principle of the *Devil*, and Govern'd themſelves by it: And the *Army* of *God* was confin'd within the ſmall *Family* of *Abraham*.

And when God had Reſcu'd a *Nation* to Himſelf, and given them His Law, they were *the Feweſt of all People, a Stubborn and Stifnecked Generation, that ſet not their heart Aright, nor ſought after God. they ſton'd their Prophets and kill'd thoſe whom God ſent* to Reclaim them. Till at laſt God Remov'd *Them* too, and Scatter'd them among the *Heathen*. *Deut.* vii. 7. *Pſal.* Lxxviii. 9. *Matt.* xxiii. 37.

Then the *Devil* boaſted in his *Conqueſts*, and *ſet up his Banners for tokens*, he Poſſeſt all the *Temples* and *Thrones* in the World; None Appear'd againſt him but a few *Heathen Philoſophers*, who were themſelves in half Pay with him, had ſuck'd many of his Principles with their Milk, but yet were aſſiſted by God, and Spoke Noble things in defence of *Love*, till by it, as by a clue, they diſcover'd *God* Himſelf, or found that *Love* was *Almighty*, and they made it the firſt *Former* of all Things. They batter'd *Pride* with mighty Arguments, and brought upon themſelves the *Rage* of the *Devil*, who kept them *Low* and *Poor* and *Deſpis'd*, and Arm'd *Kings* and *States* againſt them, and Rais'd many of them to a ſort of *Martyrdom*. Thus Deplorable was the Condition of the World then; a few ſtifled *Embers* only left, and all the *Torrents* of the World, all their *Violence* let looſe upon them, to Quench them.

It was now time for *God* Himſelf to Appear in Defence of His own Cauſe, which, in the hands of *Men*, had been *Betray'd, Overpower'd, Conquer'd*, and only not *Intirely Loſt*. And Lo he Comes! a *Body* is *prepar'd for Him*, and *God* was made *Fleſh*.

XV. Now let Us ſeriouſly attend this *Conflict*, for *never before*, nor *ever again* will two ſuch *Combatants* enter the Liſts. Here is a *Creature* ſo *Mighty*, that he dares contend with *God*; and here is *God* humbl'd into a *Man*, to ſubdue that *Spirit* which had overthrown all *Mankind*: And *Chriſt* grapples with him as a *Man*, without interpoſing his *Godhead* (for that had been no conteſt) and to ſhew what *Man* might have done, and may ſtill do.

I need not here again tell you of the *Quarrel*, upon which theſe two Fought: it is the ſame we have been

ſpeaking

ſpeaking off, the ſame that St. *Michael* Fought before, that is, *Pride* and *Love*, which of theſe is the moſt *Noble* and moſt *Mighty*.

Michael defended his Cauſe well, and was *Victorious*: but *Chriſt* Acted what *Michael* cou'd not. Since the *Devil* wou'd not be perſwaded by Arguments, *Chriſt* here brings him to the Teſt, to Experiment the Powers of *Love* and of *Pride*. And that with all the Diſadvantages Imaginable. *Love* in its *Loweſt Condeſcention*; expos'd to *Pride*, Inrag'd in its *Altitude*.

Chriſt came of *Poor* Parents, Born in a *Stable*, not room for him, in a common *Inn*, he liv'd *Deſtitute* and *Forlorn*, without a place to lay his head in, worſe provided for than *Foxes* or *Birds*; he chooſe *poor* Men, and *unlearned* for his followers: He was *Deſpis'd*, *Perſecuted*, *Slandar'd*, called a *Glutton*, and a *Drunkard*, a *Madman*, a very *Devil*. He had neither *Forme nor Beauty*, *a Man of Sorrows and acquainted with Greifs*, *we hid as it were our Faces from Him*, *He was Deſpis'd and Rejected of Men*, *and they eſteemed Him not*. His Vertue was *Omnibus ornamentis Spoliata*, void of all outward *Ornaments* to Recommend it, according to *Plato's* Qualification and may be call'd a *Propheſy* of the *Juſt one*, and of His *Paſſion*. His *Arms* was *Bleſſing* and *Praying* and *Inſtructing*; He never us'd His *Power* to *Hurt* any, but to *Heal* His very *Enemies*, *He went about doing Good to all*, and *Lov'd* His *Enemies* more intenſly then they cou'd *Hate* him. and tho' they requited Him with *Miſchief* for His *Good-will*, yet He always return'd *Good* to them for their *Evil*. *He came into his own*, *and His own Receiv'd Him not*: The only *Viſible Church* He had upon the *Earth* had taken Arms with the Enemy. the *Scribes* and *Phariſies* were His ſoreſt *Proſecutors*; the *Sanhedim* Bought Him, prefered a *Thief* and a *Murderer* before Him, and procur'd His Death with violent out-crys; one of His own Diciples *Betray'd* Him, another *Forſwore* Him, as *Forſook* Him: He was left to *Tread the Winepreſs alone*, expos'd ſingle to all the Malice and Scorn of *Men* and *Devils*, the *Agony* of His Soul forceing

Iſa. 53. 2, 3.

ing Him into ſuch an *Aſtoniſhment* and *Exceeding Sorrow* a was never heard of ſince the World began; a *Bloody Sweat* making its paſſage through Skin and Cloths, and falling down in *Great Drops* upon the Ground; Laſtly His *Father* Himſelf forſook Him—— in His Greateſt Extremity, Hanging upon the Croſs, twixt two Thieves, and fill'd with the Reproaches of all about Him; ſhaking their Heads, and thruſting out their Tongues at Him; His *Father* forſook Him! That only cou'd make Him *Cry out*; yet did not that it ſelf overcome His *Love*, for He Intirely and willingly ſubmitted Himſelf. He *Bowed his Head*, in Obedience, and *Gave up the Ghoſt*: He Reſign'd His Soul into the Hands of His *Father* who had forſaken Him, truſting in Infinit *Love*, that it can never fail: and Dy'd praying for His Murderers, ſhowing the tranſcendence of His *Love* above their *Malice*.

And here behold the *Wiſdom* as well as *Goodneſs* of *Love*! That ſame Method which *Pride* and *Malice* ſuggeſted to deſtroy *Chriſt*, that was it which moſt Advanced the Glory of His *Love*. And let Us here Adore the Almighty Power of *Love*, that out of all the Evils *Pride* was able to Invent cou'd bring ſuch Infinit Good!

And by the Rule of Contraries, here we may ſee the *Folly* as well as the *Impotence* of *Pride*!

When it is arived at the Full of its own Wiſhes, that is always its *Deſtruction*. For when *Love* has born all that *Pride* can do, when it ſees it can go no farther, it Returns upon its ſelf with *Impatience*, and *Rage*, and *Madneſs*.

When the *Devil* had nail'd *Chriſt* to the *Croſs*, he thought himſelf a *Victor*; And had been ſo, if that cou'd have mov'd *Chriſt* to *Impatience* or *Diſtruſt*, or if He had withdrawn Himſelf from His *Sufferings*, either for the *Shame* or the *Pain*; for then His *Love* had been Conquer'd, it had fled the Field, not being able to abide the Shock.

But *Chriſt* ſupported that Tryal with a Godlike *Patience* and *Conſtancy*, and His *Love* Unſhaken Remain'd

more

more than Conqueror. That Old *Serpent* left his *Sting* in the *Croſs*, and fled away *Diſarm'd*, *Aſham'd*, *Confounded*! And the *Grave* of *Chriſt* which he thought to have kept ſhut for ever, was made the Gate to open the Triumphs of *Love* into *Hell*; where the *Spirits* of *Pride* did Gnaſh their Teeth, with Unextinguiſhable Rage, to find that *Love* was Unconquerable, and that its *Loweſt Condeſcentions* turn to its *Greateſt Glory*, for what can Conquer that, which has the Vertue to bring *Good* out of *Evil*? Thus you ſee how *Chriſt* has ſpoil'd the *Principalities* and *Powers* of *Pride* by the Arms of His *Love*, and *hath made a ſhew of them openly Tryumphing over them in His Croſs*, that is, in the *Humilitation*, which is the Great *Power* of *Love* and *having looſed the Pains of Death*; *becauſe it was Poſſible that He ſhou'd be holden of it*, He *Aroſe* Glorioufly to the *Aſtoniſhment* of His *Wretched Guards*, and all the Afrighted *Legions* of *Hell*:

Col. 2. 15.

Act. 2. 24.

Whom He Chain'd to His *Triumphal Chariot*, and *when He Aſcended up on High, He led Captivity Captive*, or a *Multitude of Captives* (as our Margent Reads it) *And Gave Gifts unto Men*, Beſtow'd His *Royal Donatives* Liberally among His own Soldiers, who had *Fought* under His *Banner*, and now Attended on His *Triumph*, and *Shar'd* in the *Glory* of it.

Eph. iv. 8.

Now that He Aſcended, what is it but that He alſo Deſcended firſt into the Lower Parts of the Earth? He that Deſcended, is the ſame alſo that Aſcended up far above all Heavens, that He might fill all things.

Eph. iv. 9.

This ſhews that the *Glory* of *Love* Conſiſts in its *Condeſcentions*: And its *Glory* Riſes Proportionably *High* to the *Lowneſs* of its *Condeſenſion*: Thus the *Meaneſt Condeſcention* Riſes to the very *Higheſt Glory*: and this *Fills*, or *Fulfills* All things. *Includes* All things; for *All things* are Contain'd between the *Higheſt* and the *Loweſt*, And this is *Fulfilling all Righteouſneſs*, all the *Dictats* or *Demands* of *Love*, towards *our Righteouſneſs*, making us like it ſelf: and this Includes in it the full *Goodneſs* and *Power* of *God*, that is, the utmoſt *Condeſcention* of *Love*. So that now we

ſee

ſee in *Chriſt all the fulneſs of the Godhead dwelling Bodily*; And *we are compleat in Him*. And from hence let me make the *Apoſtles* Inference and Prayer for you, *That ye may be Rooted and Grounded in Love*, becauſe ſo, and never otherwiſe, *You will be able to comprehend with all Saints, what is the Breadth, and Length, and Depth, and Height, And to know the Love of Chriſt, which paſſeth knowledge, that* thus *ye may be filled with all the fulneſs of God.* Obſerve how the Inſpir'd *Apoſtle* Rejoyces even to *Extaſie* upon this Subject! The *fulneſs* of *God*, that is, all we or any Creature can hold of Him, conſiſt's, in what we Underſtand of the Nature of *Love*: And then to our Eternal Comfort, the *Love* of *Chriſt* paſſes *all Knowledge*, that is, no Knowledge can comprehend it all, and therefore it can afford ſtill new Matter of Joy and Rapture to all Created Underſtandings for Ever and Ever. And may not this Contemplation raiſe us to the Courage of an *Apoſtle?* it will certainly, if we let this *Good Seed* ſtay in our hearts till it take Root, if we do not choke it with the fooliſh Principles of *Pride*, or make it give place to *Cares*, and *Riches*, and *Pleaſures of this Life*, it will bring our hearts to the firmneſs of an *Angel*, and make Us ſee nothing that can Terrifie Us: We will be ready to joyn with St. *Paul* in his holy Exultation and ſay—*Who ſhall ſeperate Us from the Love of Chriſt, ſhall Tribulation, or Diſtreſs, or Perſecution, or Famine, or Nakedneſs, or Peril, or Sword? as it is Written for thy ſake are we kill'd, all the day Long, we are counted as Sheep for the Slaughter, nevertheleſs, in all theſe things we are more then Conquerors through Him who Loved us; for I am perſwaded that neither Death nor Life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, nor Height, nor Depth, nor any other Creature ſhall be able to Seperate Us from the Love of God, which is in Chriſt Jeſus our Lord.*

Eph. 3. 17.

Rom. viii. 35.

And now, as a Concluſion to all that has been ſaid we may learn this, that the beſt Guard we can have againſt falling into *Hereſie*, is to Watch carefully againſt all the Inroads and Temptations of *Pride*; which I have ſhewn to lie at the bottom of all *Hereſies*, as the *Source* from whence

XVI.

they Spring. It *Corrupts* the *Will*, and, by that, *Viciates* the *Understanding*, and Inclines them by a ſtrong *Byaſs*, to the ſide of *Error*, and in Prejudice of the *Truth*; which is always Founded upon, and Accompany'd with the oppoſit of *Pride*, that is, *Love* and *Goodneſs*, which is Naturally Productive of a *Sweetneſs* and *Humility* of Temper, that Renders us *Docible* and *Un-prejudic'd*; without which *Truth* cannot be Duly Diſcern'd; but is Clouded from *Perverſe* and *Obſtinate Minds*.

And as the *Humility* of *Love* is the beſt Preſervative againſt *Error* and *Hereſie*, ſo is it the ſureſt *Defence* againſt moſt ſort of *Sins* in our Private Converſation; eſpecially it Enables us moſt Effectually to *Perſeverance* in the *Faith*, againſt that *Fiery Tryal* of *Perſecution*, which, in one ſort or other, comes to moſt Mens ſhare that will *live Godly in Chriſt Jeſus*.

2 *Tim.* 3. 12.

But there is an higher Pitch of *Perfection* even than this: And that which I wou'd raiſe Men to, and deſire to Imitate my ſelf, is that whereof the Dayly *Exerciſe* and *Improvement* is, by *Gods* great *Mercy* and *Goodneſs*, afforded to every one of us, which is, not only to bear the *Perſecution* or the *Pride* of others; which ſome may do even out of *Pride*, *Obſtinacy*, or other *Vicious* Principle: But chiefly to baniſh *Pride* out of *your ſelves*; to look upon the meaneſt Man in the World as a *Member* of *Chriſt*, and ſo equal to your ſelf; And therefore to *Condeſcend* to the *Loweſt Offices* that may do him Good, to bear his *Infirmities* and *Injuries* with *Patience* (which is the true *Magnanimity*) as *Chriſt* alſo did bear ours; And that you think this ſo far from being *Diſhonorable*, as that you may eſteem it the Greateſt *Glory* and *Praiſe* of *Love*, wherein the *Happineſs* of *Heaven* does conſiſt. And if *Angels* were thrown out of *Heaven* for Deſpiſing *Man*, and *Chriſt* Died to Redeem *Man*, and is Himſelf a *Man*, and *Loves* and *Values* the meaneſt *Man*, what is that *Man* that Deſpiſes another!

And if even in *Heaven* there was *War*, and *Folly*, and *Blaſphemy* among the *Angels* there, and miſunderſtanding the Nature of *God*, how ſhou'd this make us Patient to one ano-

anothers Infirmities? How Solicitous and careful to Secure our ſelves? How Reaſonable will it hence appear to keep a watchful Eye upon the leaſt progreſs of *Pride* or *Self-conceit*, which was Potent to Diſturb the Seat of the *Bleſſed*, and overthrow *Spirits* which were *Heavenly-Born*?

That therefore you ſhou'd juſtly abhor the *Pride* of this World, to ſee a Man Deſpiſe not only his *Inferiors* (which was the Sin of *Angels*) but his *Equals* and *Superiors*! To think himſelf beyond every Man he meets! and that it is below his Greatneſs (*Forſooth*) to receive an *Injury* from any! this is the Character of a *Hero*, ſo much courted in *Romances* and *Plays* (the Goſpel of this Worlds Honor) a *Fool* ſwell'd with *Pride* even to *Blaſphemy*! Is it not Nauſeous! to ſee *Him* brave *Thunder* whoſe Scull is not proof againſt the ſliding of a *Tyle* from a Houſe top! a weak piece of Fleſh, *whoſe Foundation is in the Duſt*, the *food of Worms*, that is *cruſhed before the Moth*! A man that is not able to Encounter a *Diſeaſe*, to hear him *Railly* againſt *God*! and to think this either *Wit* or *Courage*! that *Men of Spirit* (as they call themſelves) ſhou'd be fond of a Vice which proceeds Meerly from *want of Senſe*! And not rather to follow the Advice and Example of a *God*, which is, that you wou'd think it your Greateſt *Honour* to become *Innocent* and *Harmleſs*, *Loving* and free from *Pride* as little Children are (which is taught in the *Goſpel* for this Day) and that with ſuch *Courage*, that you wou'd rather Chooſe to *Pluck out your Eyes* and *Cut off your Hands* than to *Offend* the *Leaſt*, the moſt *Inconſiderable* of *Mankind*; who are Created by God after *His own Image*, and are the *Price* of the *Blood* of *Chriſt*. That you wou'd believe the Argument of *Honour* to be Decided, which has been Bandy'd by the *Angels* of *Heaven*, and Determin'd there by *God Himſelf*, that it Conſiſt's in *Love*, and not in *Pride*: but more ſenſibly by the *Incarnation* and *Sufferings* of *Chriſt*, which makes it as it were Viſible to our Eyes.

That you wou'd therefore ſuffer your ſelves to be perſwaded by your own Reaſon, which will ſhew you the reſtleſs Miſeries which attend upon *Pride*, and the *Beauties* and

Great

And let [illegible] Sanguid Arrogance, and many [illegible] our Spiritual Warfare; [illegible] this silence [illegible] the Providence of God, [illegible] not Fathomable by us, [illegible] and *War*, and *Divisions* upon *Earth*, since [illegible] among many others, He has made known to us, that *There was War in Heaven*: And that as the *Conquest* can be only by *His Strength* and Grace in us, [illegible] so will End in Infinite and Eternal *Victory* and *Triumph*, to those who [illegible] by Faith in *Christ Humbled* and *Crucified* for us; and who follow him Manfully to the end of that Race, which He, our Great *Prophet* and *Guide*, has not only *Pointed out* to us, but as our *Captain*, has *Led* us, and *Run* before us, and *Fought* the Good Fight, which He would have us to Fight, and wherein he will Assist us, and Protect us, that the Gates of *Hell* shall never Prevail against us. And has already, in *Our Cause*, and in in *our Name* and *Nature* Triumphed over every Power of the Enemy, and taken Possession of *Heaven* for us, as our *Head*, the *Soul* and *Life* of that *Body*, whereof we are *Members*.

And as the *Soul* do's Actuate all the *Members* of the *Body*, consequently it must Raise all the *Members* with the *Body*. So that all who Partake of the *Spirit* of *Christ*, are sure that that *Spirit* must Raise up their *Bodies*, as Certainly as it did Raise up the *Body* of *Christ*. *Now if any Man have not the Spirit of Christ, he is none of his: but if the Spirit of Him who Raised up Jesus from the Dead, dwell in you; He that Raised up Christ from the Dead, shall also Quicken your Mortal Bodies by His Spirit that dwelleth in you.* Amen.

Rom. viii. 9. 11.

FINIS.

YALE UNIVERSITY
OCT 17 1951
LIBRARY
354485